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RELIGIOUS MISCELLANY.

Extracts from Dewey's Sermons—'Moral Views of Commerce, Society and Politics.'

EVIL TENDENCIES OF ASSOCIATIONS.

But if you would know how great associations may invade the freedom of individuals, go with one of their agents to some retired village or township in the country. His object is to form a Missionary, Tract, or Temperance Society. He first approaches the clergyman, and finds him, perhaps, a convert already to the project. But if not, he is but too likely to find in him an instance of timid and pitiable vacillation; a person unwilling to express that decided opinion, or that decided doubt about the plan, that becomes his place. Next, the agent, with or without the support of the pastor, applies himself to the church and the people. And here, of course, there will be a certain amount of objection. There will be those who think that they cannot afford the money required, or who prefer some other plan, or who dislike pledges. How are these feeling of objection treated? Does the applicant for aid respect them? Is he anxious that every man should act freely, upon his own individual and unbiassed conviction? Does he remember, that 'God loveth a cheerful giver,' and no other? How much more likely is he to bring the whole weight of public opinion to bear upon the case; to content himself, if he can wring forth reluctant assent! His own reputation is, in a measure, involved. A society of ten or twenty will not satisfy him. It is very likely that these are the only numbers, which, on any new proposition, would justly express the state of the public mind; but these will not content him. He wants an hundred members. He would fain *press* men into the cause. Even if this were not the case, if he were ever so scrupulous about the motives he employed, yet the bare fact, that he comes backed by the example of a thousand villages, of almost the entire country in fact, will be likely to leave little enough freedom among the people he addresses. Shall they stand up against the whole world? Shall all be darkness and death among them, while all is life and brightness around them? What a sad report to go forth among the churches, that no Missionary Society, no Tract Society, no Temperance Society, could be formed there? What will people think of that congregation, or of its pastor? What can they think, but that they are all sunk in spiritual death, or else are opposed to all truth and righteousness? This will not do. There must be a society. They cannot go on without one. I am not denying, of course, that better feelings have their share in the result; but I wish to show you, how liable these bad, unworthy and slavish feelings are to have place in it.

But I need not confine myself, in this survey, to any locality. Every one must be aware that, with regard to several of the great moral enterprises of the day, there is, in this country, a considerable mass of dissent.

THE TEMPERANCE REFORM.

Take, for instance, the Temperance Reform. I have no doubt, that I might express the opinion of a multitude of sober and reflecting men in the country, in terms like these; 'that there was, indeed, great and crying need of this reform; that the evil was one of tremendous magnitude; that it was meet, the whole country should be aroused to its danger; that a pledge of abstinence might have been advisable as a temporary expedient, to give form and force to that strong protest, which was rising in the public mind; but that the pledge, as it has actually been framed, is based upon a false principle; that what the temperance reformers say, when they assert, that it is a sin *per se* to take any substance or liquid in which alcohol is mingled, is not true; that it is altogether an unwarrantable and mischievous refining upon the case, so to state the doctrine of temperance; that there is alcohol in every thing, as there is an exciting quality in every thing, even in the simplest food; that gluttony is as bad as intemperance, though not so common, but that it does not follow that men should not eat; that the proscription of wine, and the sacrilegious and most gratuitous disputes about the use of that element in the Lord's supper, are really as legitimate as they are hurtful inferences from a false principle—because, if alcohol may not be drank, then wine may not be drank, and if it is a sin to drink wine, then it ought not to be used in the Communion; and, finally, that no good is ultimately to be expected, but only a sad reaction from the propagation of any error. Warn the public mind,' they would say, 'alarm it as much as possible; but do this by legitimate considerations; none other are needed, and none other can do any eventual good.' There are many, I say, who entertain these views; but where, I had almost said, is the speech, sermon or newspaper, that has ever given one single solitary expression to them? And the consequence has been, that the Temperance Reform has gone on without that open and frank opposition to keep it judicious and right, which is necessary to all human action, to every government, to every mind in fact, and therefore, especially, to every heterogeneous and irresponsible association.

ASSOCIATIONS SHOULD WELCOME OPPOSITION.

Every great association, if it were wise, would welcome an honest, intellectual, argumentative opposition. This is precisely what it wants to preserve it from that extravagance, to which the fervor and confidence of united action are ever apt to lead. But the evil is, that every such association, in proportion as it grows strong, silences remonstrance. It is not here as in politics, where interest issues an opposition. Men feel no immediate interest in resisting any enterprise of a moral nature; and therefore, they are apt to content themselves with expressing their objections in private, and they leave the multitude to rush on without control. But I predict that the day will come, when reflecting men will find, if they would preserve any personal influence or independence, that they have a duty to perform, widely at variance with their present supine indifference or shrinking timidity. Nay, to some, has not the time already come? Have you never known a man in the country, of somewhat conspicuous standing, of unexceptionable morals and many virtues, but who gave nothing to missionary societies, nothing to tract societies, nothing to education societies, and who would sign no pledges to temperance associations, or to associations for promoting the observance of the Sabbath? What is the position of that man in his neighborhood? Why, he is 'a great opposer:'—brief, but significant and comprehensive phrase, which none but they who have observed its effect, can understand. It draws a mysterious circle around its object; the very children of the neighborhood come to regard him as a strange and bad man—they know not why; he is cut off from the sympathies of the world around him; kept aloof, (and well if he is not made a misanthrope)—mentioned to strangers with disparagement; prayed for in meetings; and sent to his grave, unblessed, lonely, and perhaps, sad at heart. His very family, it may be, and especially, the female members of it, who are more susceptible to the influence of public opinion, are brought over to the side of distrust and suspicion. Stand up for him, fair ministers at the altar of domestic love, and sacrifice him not on *that* altar! I am not now saying, that the principles he has adopted with regard to societies is right; but this I do say, that for public sentiment to visit upon him such calamities for his dissent, is an insufferable presumption, and ought to bring the power of associations under the most jealous watch of a free people.

EFFECTS OF ASSOCIATIONS UPON THE VIRTUE OF THE PEOPLE.

Finally, there are moral dangers of a general nature, arising from that concentrated action of public opinion which is witnessed in associations. There is danger that virtue will lose something, and not a little, of its manliness, simplicity, and spontaneity; that men will be more attentive to outward appearances than to inward qualities; more religious than good, more correct than virtuous, more charitable than generous, and more strict than pure.

It is said that intemperance has decreased in this country. Is it an honest, and not an enforced reform? Has no evasion, concealment, or hypocrisy resulted from the mode in which this enterprise has been carried forward? The very history of the temperance pledges shows that there is such a danger. At first, they contained a promise of abstinence from spirituous drinks, except when they were used as medicine. But it soon appeared, that it was not safe to leave this qualification in the hands of the people; and the prescription of a physician was required. But as a single prescription of this kind might spread license over a man's whole life, it was found necessary to restrict his use to the single instance prescribed for. Then, again, abuses crept in, under the disguises, the new and false appellations, which spirituous drinks received; till, at length, no barrier against hypocrisy could be framed but an unqualified pledge of total abstinence from every thing that can intoxicate. This is throughout, a history of evasions; and it should admonish the temperance societies to beware how they press assent beyond conviction; to beware lest they make men the slaves of opinion, rather than willing subjects of the law of conscience.

EFFECTS UPON THE CHARITIES OF OUR PEOPLE.

Again, the charities of our people, their contributions to the various benevolent enterprises of the day, are immense and unexampled. I rejoice to see it. I wish they were doubled. They ought to be doubled, at least, on the part of the rich. But while I yield my sympathy and admiration to the spectacle of a great people rising up with associated power, to fulfil its duties to the poor and neglected, and to the heathen, I cannot help charging it upon this people, to see that its charities be really pure and generous. I must confess that I look with some doubt and pain, upon the moral administration of this business of soliciting charities. I fear that there is no delicate or proper regard paid to the freedom and conscience of the giver; that all sorts of influences are, too often, unscrupulously brought to bear on him, and to wrest from him a reluctant donation. A great association, when it presents itself before an individual, may very properly urge upon him his duties; but let it not urge its own authority, or the universal example to induce him to do that, which he is not in his own mind and conscience prepared and ready to do. I once knew the agent of a religious charity to receive this answer from the person applied to. 'I shall give, because you have asked me, but not because I wish to give, or because I take any interest in your object.' 'Then, sir,' was the reply, 'I cannot receive your donation.' The answer was right. Any other ground is degrading both to the giver and receiver. But I fear that this is not the ground usually taken by the solicitors of charity. I must confess that I have never heard of another instance, yet, I would hope, for the honor of our national liberality, that it is not rare. Charity loses all its sublimity and beauty the moment it ceases to be voluntary and free. There are miseries enough, God knoweth, and man may see, to touch our hearts with unforced pity. There are wastes of ignorance spreading far and wide; there are vices whelming thousands in wo and shame; there are victims of penury and guilt sighing in ten thousand dwellings all around us. Let then charity stand forward to relieve—with pitying heart, and open hand—and not with an iron palm, half closed by a feeling baser than avarice, and doling out just so much as will maintain its reputation. Odious gifts, that profane the name of mercy! not, if so I could fill a thousand treasuries, would I touch one of them. Dishonored would be the very glory of a nation's benevolence, if its gifts are cankered, if its fountains are poisoned, by that taint of slavish homage to public opinion.

He that would be superior to external influences, must become superior to his own passions.

RESURRECTION OF THE DEAD.

CHAPTER OF ANALOGIES.

Let the following facts be noted and impressed on the memory.

First fact—God tells us that our bodies although made out of the materials belonging to their present frames of earth, will shine and be very splendid! (See xv. chap. 1 Cor.) God can make very durable, and very glorious things out of materials the very opposite of firmness, or of brilliancy. He has done this. Of all the substances with which we are acquainted, we esteem diamond the hardest, and the most glittering. Charcoal is as black and as crumbling, as any other body known to us; yet, these two bodies are the same! The learned know, the ploughboy does not, that the difference between charcoal and diamond is, that the Creator has ordered a different arrangement of particles! The same materials are differently placed, that is all. If any are wishing for a body more beautiful than they now have, they may be assured that God can, if he chooses, take a part of our present fragile, corruptible forms of clay, and make out of it something exceedingly glorious. 'It is sown in dishonor, it is raised in glory.' Out of a certain spot of earth a flower arose, which waved in splendor; the soil from which it grew was very black.

Second fact—God has not told us how much of our present body goes into the composition of the new, on the morning of the resurrection.

The figure used as an illustration by the inspired writer, to make his instructions plain on this subject, is the grain which is sown in the earth, decays, and out of it springs the new grain. It is perhaps a twentieth, or thirtieth part of a grain of wheat, which springs up and forms a part of the new grain; the rest rots and stays in the ground. It is not needed in the new body which God gives the wheat, and is not called forth again. Whether it will be a tenth, a twentieth, or an hundredth part of our present body, which is to enter into the formation of the new, God has not chosen to tell us, and we need not care, for the work will be well done, and we shall know enough after a time.

Third fact—The man who has lived here seventy years, has had very many bodies, perhaps less, perhaps more than seventy. God has not condescended to tell us out of which of these bodies he will take the new, or whether a portion of each will be used.

Here let the young reader be very careful to note and remember, the body he has now is not the same body he had last year. Our bodies change continually. The man who is kept from food, in any way, not longer than one week, finds, at the end of that time, he has not as much body by many pounds, as he had seven days before. At this rate, how fast the body wastes, is not accurately agreed on. Our food is only supplying this continued waste. The bones change also, but not so fast as the softer parts of our frames. How the body can waste, and be again renewed, is singular and interesting; but not easily understood without close thinking. It will be worth while to take some pains, and drop anatomical style, or physiological style, and speak in a way to be unstood by all. The younger reader may be led to admire the wonderful works of God, whilst preparing to comprehend a fact connected with his own resurrection. Every little boy knows what a vein is. He is also capable of understanding what is meant by a vein forking, or branching again and again, until it becomes exceedingly small, like those he has seen running over the eye when it is inflamed. Then again he can fancy that if one of these small veins shall divide into a thousand branches, in running a short distance, they must become so small that they cannot be seen by the eye alone. And if thousands of these branch a thousand times, they will lay over each other finer and more plentifully than the hair of the head. These small veins physicians call, vessels, blood vessels. Running through and along with these, are other vessels, as small and as numerous, that are not called blood vessels. If we place a small pebble in a leathern tube, and contract our fingers behind the pebble, we may push it from one end of the tube to the other. In this way, and through these countless millions of vessels, our food is conducted to every part of the body where it is needed. We call that which is so much smaller than a dust of flour that we cannot see it, *a particle*. When any of the body, which we now have, shall have remained long enough where it is, so as to become too old, and need changing, it is taken up by particles into these hair-like vessels; the vessel contracts behind the particle and pushes it on to the skin, and much of the body is lost in one day by what is called insensible perspiration. Others of these vessels lead in a different direction, and taking up particle after particle of the old body, it is thrown upon the bowels, and so passes off. But where these particles are taken from, there is left a vacancy of course, and if not supplied, the man is said to be falling away, or declining in flesh. Our food, day after day, is taken into the stomach, there prepared, taken up in particles by these small vessels, conducted to every part of the body and deposited in these vacancies! Thus, we think, that any one can understand the necessity of daily food, and the wonderful process by which our sinking flesh is constantly sustained. But the inquiring mind sometimes demands, 'If my body is thus totally changed, and so often, how is it that I look as I formerly did, or retain my shape in any way?' Ans. This you shall understand if you are willing to think industriously. Take a plate and cover it over with apples. On the top of the first layer of apples place a second, and on these a third, and so continue; after a time you will have a pyramid, and one to crown the top alone. Then suppose one man approaches the plate, takes up an apple and throws it to a distance. Another man by, immediately drops another apple as large into its place, your pyramid is still there and retains its shape. The first man takes up apple after apple in swift succession, casting them to a distance, whilst the second man drops an apple into each vacuum as fast as they are made; your plate of apples may be changed a thousand times, and the pyramid is still there in full shape. Thus your body is changed and renewed by particles. The shape remains, although there is nothing about you (soul excepted) which was there in former years. It is a man's immortal part which constitutes his real identity. Blessed be God, the soul does not waste, and glory to his name, the body does; thus leading us to remember our dependance on our heavenly Father.

Fourth fact—We never had a body, a part of which did not come from every corner in the world. The rice of which that man is partaking grew in Georgia or the East Indies. That waterfowl once swam on the surface of a northern lake. That sugar came from Jamaica, and that fish once floated on the Newfoundland surges. Young reader, do you expect to live a few months longer? If you do, you must have a new body, and where is it to come from? It is probable that you will eat bread; but the wheat from which this is to be made is now growing in your father's field, or in that of a neighbor. How is the growth of this wheat to be continued? Plants are sustained and nourished much from the air that floats past them; it enters into the pores, the leaves drink it up, and it forms a part of their substance. But the air of the earth is always changing and streaming in torrents from one part of the earth to the other. This incessant shifting is necessary to preserve its purity. The air which is to help to sustain that grain on which you are to feed is not near it now; it is on the other side of the earth! Vegetation is fed by the showers of heaven. Water forms a part of the wheat, an indispensable portion. But that water is not over the field. The clouds come from a distance. The process of evaporation will proceed on the surface of distant oceans, if the atmosphere is made heavy with the showers that nourish that which is to nourish you. You never partook of any food part of which had not been collected from distant lands and oceans all over the earth.

Application.—There is a man who is acquainted with all these facts. He knows that the body he is to have, if he lives, is now diffused and commingled through all the elements of earth, air, and water; but his belief is, that when he dies, if his body should go back into these elements, and be scattered abroad once more, God cannot collect it again.

Well might heaven mourn, and earth be astonished. I never could have believed this if I had not seen and heard it. That scientific man is full aware that for the twentieth time he has had a body gathered from the corners of the world; but his prop for eternity is, that God can not do this once more on the morning of the resurrection! The fabric of his everlasting expectations rests on the creed, or the hope, that the Creator, who has given this other man fifty new bodies, will fail in the fifty-first effort, should he endeavor out of all these bodies to gather one new frame!

THE PHILOSOPHY OF WOMAN'S RELIGION.

A SKETCH.

He who salutes every passenger, may sometimes receive an uncivil answer; he who returns no salutation, or intimates an unwillingness to exchange civilities, might incur the risk of being marked down for a churl. In the way of error, it is better to be passive than active; so I find a kindly look for all who pass me, beyond the precincts of the city. It costs, indeed, an occasional penny extraordinary for a mendicant; but the 'God bless you,' of a human being, must surely have lost its value, if it will not pass in exchange of so small a sum.

Enjoying the prime of the day in September last, about two miles from the city, I chanced to meet the 'good morning' of a man with a cordiality that evidently gained me a favorable estimation with him; and as his occupation was before him, and mine was unknown, I put ceremony aside at once by asking information upon subjects connected with a farm which it seemed he was cultivating. While he was enlarging upon a topic that was evidently pleasing to him though I must confess, it had little interest for me, beyond the pleasure of witnessing his animation, his wife came to the door with an infant in her arms. I may have done her wrong in neglect; but the child possessed attractions superior to its parents at that moment; and, as if conscious of my feelings, the nursling stretched out its hands, and evinced a desire to approach me. I learned that it was an only son the last of five;—affections that had expanded over all others, had collected with intensity upon this, it was worth all a parent's love: I gazed long on its perfect features, the soft blue eyes and full dark lashes;—and as I pressed my lips upon its face, the balmy fragrance of its breath was redolent of health. I had won upon the mother's esteem, by my attention to her boy; but a tear from my eye, warm upon the infant's breast, showed her that while I joyed with her in the living, I could in deep affliction smypathize with her for the dead.

I know not how it was, but for some time there was scarcely a morning that I did not pass the house in my ride, and the boy though not a year old had learned to expect me. Let those who have not a fondness for children, pass on the other side of the way, there is enough in life with which to amuse themselves; I neither envy them their capacities for other enjoyments, nor would give one of that infant's smiles of recognition, for all their fancied pleasures.

The equinoxial rains made sad work with my calculations of riding, and it was not until the weather became settled that I was enabled to renew my wonted excursions. It was about three o'clock P. M. that I approached the dwelling of my new acquaintance: and as its low roof met my sight, the thought occurred whether my little blue eyed friend would after a lapse of two weeks recognize his former acquaintance, I confess that as I moved towards him some little anxiety was experienced that he should give evidence of pleasure at my return. I had furnished my pocket with some trifles for him, and anticipated his pleasure at the reception. the delight with which he would reach forward to catch them, and the pleasure that would dance in his eye or play around his mouth, as he received the token of my affection. His mother, too, had ever shown so much gratification at my fondness for her boy that I promised myself pleasure in her delight.

Pursuing these anticipations, I arrived by a short turn in the road, directly in front of the dwelling, without discovering a single member of the family. The stopping of the horse in front of the house, I thought would soon bring some one to the door. I waited several minutes, no one appeared. The family might be absent or perhaps sick; the last thought determined me; so dismounting, I opened the wicket gate and proceeded under an arbor of grape vines to the house. The front door was open, and I entered. The parlor was vacant, as I was crossing it I saw the door of a side room opened, I turned towards it, and the cause of the unwonted silence of the habitation was before me. On a table against the wall of the room, rested a coffin. With a single step I was at its side, I looked in, it contained the inanimate form of my little favorite. For a moment I turned away in the agony of disappointment. I looked again, it was too true, and my hopes, childish almost as those I had excited in him, lay blighted. As I gazed upon the cold remains before me, my feelings subsided, and I recovered that tone which the well regulated mind never loses. It was but to divest myself of those acquired feelings concerning death, and the child that lay before me was as lovely, and as deserving admiration as when alive.

The beautiful glossiness of his prominent forehead, was set off by the fine glossy hair that stretched in a semi-circle towards the temple, there was a transparency in the skin through which the blue veins showed with wonderful distinctness, and the budding whiteness of the teeth was discernable between the slightly opened lips, his blue hands were crossed below his breast, their beauty had not departed. But the eyes, as I gazed upwards, gleamed glassy between the eyelids, through their long dark lashes, and as the light flickered through the vines near the window, I sometimes thought that life was returning to animate the lovely features on which I gazed. I stooped to press a kiss upon the face, it was cold, and the tears that I dropped upon it, trickled off as if they had fallen upon polished marble. As I raised my head from the coffin, my eyes met those of the mother. We gaze upon the dead with regret for their loss—we look upon the inanimate corpse of an infant and mourn that it is so soon snatched away, we dwell with fondness upon its features, treasure the memory of its beauties, and sigh that we cannot longer enjoy them. But when we see those whom the bereavement has left childless standing by us in the dignity of grief, the silent cause of sorrow yet stretched before them, we shrink almost with awe from their presence. Such for a moment were my feelings. I wished myself absent from the scene that was about to ensue; but the extended hand of the afflicted parent, satisfied me that retreat would have been cruelty or cowardice. I pressed the hand of the mother in the ardor of sympathy, and our tears fell fast on the snowy shroud of the out-stretched infant. She leaned forward and buried her face within the narrow coffin. Fearing the effects of this paroxysm of grief upon the mother, I would have withdrawn her. 'Let me alone,' said she, 'I know by whom I have been afflicted, and in my sorrow I will not sin—neither will I charge God foolishly. But in my darling's sickness he lay night and day upon my knees, until he died: and the kind officiousness of the neighbors has kept me from the solitary indulgence of grief until now. Let me, then ere they shut him out of my sight forever, let me once more feel his face imprinting its features upon my neck, though it be cold as death. I came to yield up, in silence and solitude, my child to Him who gave it, but not without the feelings and grief of a mother. I have bowed to the chastisement, I have even kissed the rod that smote me; but I have not mistaken stoicism for resignation, nor offered the Lord an unfeeling for a submissive mind. Four times has the hand of heaven visited me in affliction and I have not murmured; and when the last lamb of the flock is taken, I have in the hour of prayer and solitude exclaimed, 'the Lord giveth and the Lord taketh away,' and when the passion of grief shall have subsided, when the cords of affection now torn asunder, shall have ceased to bleed, and mourning shall have become woven into the tissue of life, instead of being as now, its whole web, then, perhaps I may add, "blessed be the name of the Lord." But, oh! so lovely, so bright in promise of all that a parent's heart can ask, and now so cold.'

Again the mother threw herself upon the coffin and nestled her infant.

I saw that it was no time to offer consolation. She had restrained her grief in the presence of her neighbors, and now that she thought herself alone, she had come forth from her chamber, to indulge a mother's grief.

In a short time the people of the vicinity were seen gathering towards the house, with a view of attending the funeral. The mother impressed a new kiss upon the lips of her dead child, she uttered one more burst of grief and shrunk to her chamber.

In a little while they screwed down the coffin lid,—a slight bustle denoted preparation for the procession of the grave. I followed among the very few whom the occasion had called together; and as we entered the city of the dead, I saw, by the little heap of fresh turned earth, where the tenement of my little favorite was prepared.

The line of followers assembled round the little grave, and the coffin lay at its mouth. At length the hoarse rumbling of cords, and the suppressed sounds of clods falling far down upon the coffin, told that the dust had been committed to dust. I looked for the officiating clergyman, and others prepared to await his service—there was none. It was now that I feared for the firmness of the mother: she had been almost distracted with grief when her child lay before her, in her own house—what could sustain her when she should look down into the deep pit, and see it there girt in with the dampness of the grave, lying cold and stretched out, forever to be separated from her gaze: and to become the companion and the prey of worms.

The father stepped forward and looked down upon his child, he withdrew with clamorous grief. The mother advanced, and standing upon a little fresh earth, she gazed silently down. —I could not see her face; but when she raised her head to retire, an expression of agony was passing from her countenance; her lips remained firmly closed, but her eyes were inflamed. As she stepped from the grave, she uttered in a scarcely audible voice. 'I shall go unto him but he shall return no more to me.'

FASTIDIOUSNESS OF THE AGE IN RESPECT TO MINISTERS.

The time shall come, says Paul to Timothy, when the people shall have itching ears. The time has come. A prurient sensation pervades the community, an itching, teasing desire to hear something *new*. It desires novelty for its own sake. It seeks originality rather than permanent utility.

Why is it that the bosom of the Church is torn by intestine faction—that spiritual death pervades the land? Why, but because the people, to a great extent, will not endure sound doctrine; but, after their own lusts, heap to themselves teachers; having 'itching ears.' Other diseases spend themselves, or are thrown off; this cleaves like leprosy. The more it is gratified, the more it burns. Other maladies kill the body—this the soul. How often does it embitter the Christian's sweet hopes, and weigh down the aspirations of the bright faith! How can his soul be lifted to the throne of God in prayer, while weighing the force of the speaker's petitions? How can it be filled with active, fervent, and delightful love, when carping and caviling at the preacher's words?

So delicate are the sensibilities of *some*, that the least repetition in a discourse is past endurance; the bare mention of the word hell, barbarous, insufferable. Now, are any so grounded in the faith, as no longer to need 'line upon line, and precept upon precept?' Nay, are not those very persons who complain of repetition, among the most forgetful hearers of God's word? When we consider how large a portion of every evangelical discourse is Bible truth, truth from the lips of Jehovah, truth which will constitute the delightful theme of the Christian's contemplations through eternity, how heinous appear such complaints? What! are these sacred truths so hackneyed that we cannot think upon them, for one short hour, unless arrayed in the meretricious garb of *earthly* beauty? How, then, can we bear the thought of dwelling upon them forever in heaven? And besides, if we do not call things by their *right* names, by what terms *shall* we designate them?

But how large a part of the encomiums and strictures, passed upon almost every discourse, have reference merely to the *costume*. How much attention is given to the *manner*, how little to the *spirit* with which they are uttered!

How often do a whole assembly watch the frail creature who, with trembling hand, is lifting the veil that shrouds the mercy seat! They mark his gestures, his diction, his intonation, *any* thing but the glories of that God he is struggling to reveal?

It is this fastidious spirit, moreover, that steels the heart of the impenitent against the influence of truth. Instead of taking the posture of trembling penitents to hear God's message from the lips of his minister, they assume the attitude of critics. While the man of God portrays the terrors and glories of Jehovah, they criticise. Thus are the very arrows of the Almighty rendered powerless.

The time was, when the first inquiry in reference to a candidate for settlement, was, 'Is he a man full of the Holy Ghost?' *Now*, the inquiry has come to be, whether he is a *smart* man. But the *smartest* are not always the *best* men. Hence it often happens that the Head of the Church *gives* people a smart man, and 'sends leanness into their souls.'—*Now*, when they find themselves pining and starving, they turn against the man of their choice, and rest not day nor night until he is dismissed. And it may be that he is as ready to *go*, as they are urgent to *have* him go. For *smart* men can always get settlements at short notice. Nor are those to whom the thing is referred reluctant to grant dismissal—since it is often the case that those who make the greatest noise abroad, are least respected at *home*.

But the evil of which we speak stops not here. The manner in which the minister discharges *pastoral* duties, subjects him to great illiberality of stricture. If he visits much, he acquires the character of a great visitor. And this poor family and that complain bitterly, that 'notwithstanding the minister visits others so much, 'he has been inside of their house but ten times in a whole year!' If, on the other hand, he finds it necessary to study some, and cannot therefore visit every individual of his parish many times in the course of the year, they will say, 'To be sure, he does very well in the pulpit, but then he is no *pastor*.'

If he dress well he is extravagant. If ill, penurious. 'But whereunto shall I liken this generation? It is like unto children sitting in the market place, and calling unto their fellows, and saying, we have piped unto you, but ye have not danced; we have mourned unto you, but ye have not lamented.' For one minister comes 'neither eating nor drinking, and they say he hath a devil;' another comes 'eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, and a friend of publicans and sinners.'

But the fastidiousness of the age is exhibited by nothing more strongly than a craving desire for excitement. It has risen to such a height that it can neither be gratified nor allayed. It cannot be gratified; for, like all other morbid appetites, it acquires strength by indulgence, and cries continually, 'Give, give.' It cannot be allayed at least, until all unnatural stimuli are withdrawn. A large number in almost

every Church in the land attend meeting, not so much to be enlightened, as quickened; not so much to gain clearer views of God and his law, as to be wrought into a spiritual frame. Hence they do not come from their closets with hearts prepared to 'receive with meekness the ingrafted word;' but with a mass of ice encircling them, to be melted away by the power of the preacher. If, therefore their frozen hearts are not melted, they must have another minister, one who can move them. This is the chief cause of the pastoral removals, so frequent at the present day. And they will doubtless increase until the spirit is checked. For God is not honored, his blessing is not sought, the truth is not sufficiently recognized, that man speaketh to the ear, but God only to the heart. Besides, excitement, produced by external means merely, is but too often mere animal excitement, or the result of sympathetic imitation. And those who are the subjects of it, therefore, become more and more fastidious and querulous.—Why? Because the human soul is so constituted that the oftener deep emotions is elicited, without terminating in action—self-directed, self-sustained action—the harder does it become to renew such emotion. For the soul is, for the most part, passive in such a process; and, therefore, becomes more and more callous and obtuse, until no human means can remove it. For confirmation of this remark, look at those who have often been the subjects of religious impressions. Has not every successive excitement of this kind left them worse than it found them, until perhaps, they have become past feeling. Is it then at all strange, that those who frequent the house of God for the sake of mere excitement, should come away disappointed, when they do not find it, and dissatisfied with the preacher who has not furnished it?—*Presbyterian.*

FOR THE REGISTER AND OBSERVER.

'GOD THE SON.'

Mr Editor,—While reading, a few days since, the words of St. John, 'But these are written, that ye might believe that Jesus is the Christ, the Son of God,' it occurred to me as a very remarkable thing that so many of our Christian brethren should, in direct opposition to the assertion of the Evangelist, consider our Savior as God the Son. One object of St. John's writing, was, that men might believe that Jesus is 'THE SON OF GOD.' With this we ought to rest satisfied; for it is Scripture. But the expression *God the Son*, is not to be found in the Bible. Nor will the Bible warrant the use of such language. The expression was invented by fallible man. And as long as people prefer the wisdom of man, to the wisdom which the holy Spirit teacheth, so long will they prize more highly the doctrine conveyed by the phrase, 'God, the Son,' than they do the truth expressed in the plain and simple language of the inspired penman, 'Jesus is the Christ, the Son of God.' G. L.

FOR THE REGISTER AND OBSERVER.

CAPITAL PUNISHMENT.

The penalty of death is incapable of remission. The guilt or innocence of an accused person, it must be recollected, is not submitted to the decision of a superhuman being, incapable of being influenced by passion, or misled by false or mistaken testimony; but is a question that is to be determined by twelve men, whom innumerable circumstances may lead to commit injustice, whether intentionally or not. Sometimes the general indignation of the people may be aroused by the perpetration of an atrocious crime, and may lead to the conviction, on insufficient evidence, of the first person to whom suspicion chances to attack; sometimes a temporary hallucination may take possession of a whole community, and victim after victim may be immolated at the altar of popular vengeance and alarm. A fanatical delusion has sometimes pervaded large districts of country, and so operated upon Courts of Justice, as to destroy all security of life even to the innocent. For examples, we refer to what existed in England at the period of Titus Oates's notoriety, to that which marked the reign of terror in France, and nearer home to that period in the history of Massachusetts, when twenty persons suffered death for the imaginary crime of Witchcraft. Sometimes the innocent man may be condemned by a chain of perjured testimony, so consistent in its parts, and so uncontradicted by other evidence, that a Jury cannot avoid giving credence to it; and sometimes he may be oppressed by a concatenation of circumstances, the weight of which he finds it impossible to remove by explanation, and which appears to be irreconcilable with that innocence which he vainly attempts to establish by his uncorroborated protestations. These things are not the unsubstantial offspring of the imagination, but they are plain statements of what has frequently occurred, and what is still occurring, at intervals more or less distant; and whenever the life of the convicted person is taken away, all hope of rectifying the error necessarily perishes with it. No form of trial, however impartial, no mode of collecting evidence, however admirable, can insure us from the possibility these terrible mistakes; and a few of them in the course of an age are sufficient to counteract all the benefits that might chance to be produced by example, because they show, that however innocent a man may really be, and however exemplary his former conduct, he may be irretrievably sacrificed by the artifices of falsehood, the illusions of error, or the infatuation of passion. The punishment of the penitentiary, on the other hand, instead of being thus irremissible, always leaves us the power of correcting those unjust decisions to which passion or indifference, false testimony or deceptive appearances, may have been the means of giving rise, of reinstating the sufferer in the sphere from which he may have been degraded, and of making a compensation and an atonement to him for the sufferings that he may have undergone. Nor is this the only point of view in which the irremissibility of capital punishment is to be regarded: for if it is sometimes fatal to the innocent, it still more frequently affords an additional means of escape and impunity to the guilty.

When Juror's feel, that if their decision should be unfavorable, its consequences will be perfectly incapable of remission, they are too apt, should any circumstances arouse their sympathy with the accused, to take advantage of some remote possibility of his innocence, and, by a verdict of acquital, to throw back upon society an offender whose crime ought to have received a severe punishment, and whose escape will only inspire him with fresh courage to persevere in his transgressions. We cannot, indeed, blame them for their determination—far from it;—but when we consider the fearful dilemma in which the law places them, and when we recollect that it is to the case of the most atrocious crimes, depending, as they usually do, for their proof upon circumstantial evidence, that the present observations are chiefly applicable,—we are supplied with an almost irresistible argument for the substitution of a different species of punishment—of some punishment which, while answering all the attainable purposes of prevention, shall give Jurors the satisfaction of believing that the wrongs of any man whom they may by chance be the means of undeservedly condemning are not beyond the reach of redress, and the capability of compensation; and shall thus justify them in throwing aside any improper leniency to the accused, in allowing due weight to all the evidence adduced, and in pursuing it to the consequences to which it naturally directs them. O. P.

FOR THE REGISTER AND OBSERVER.

ON PREACHING.

In the course of a protracted ministry, I have made observations, which may be useful to young ministers. The work is confessedly very interesting. If an apostle could say, 'who is sufficient for these things?' with much greater reason may ordinary ministers make the inquiry. Nevertheless, 'through Christ's strengthening,' duty may be performed to divine acceptance.

What is the proper business of Christian ministers? A full answer to this question would include all pastoral cares and duties. I shall now undertake to express a few thoughts only on the *matter* and *manner* of preaching. At this time the matter will be chiefly considered, and the manner but partially touched.

The appropriate business of the Christian minister is, 'to preach the word,'—to explain and press upon his hearers the moral and religious truths respecting man, his duty, his destiny, as revealed in the Bible, especially by Jesus Christ. He is to 'preach Christ and him crucified,' that is, Christianity in its essential doctrines and duties, and promises;—and to enforce it by all the arguments he can gather from the works, the ways, and the various exhibitions which God has made of himself. As Jesus Christ was and is the ambassador of God to man, to the human race, so ministers are 'ambassadors for Christ;' and their proper work is, 'to beseech sinners to be reconciled to God.' It must be evident to an attentive observer, that, to inform the ignorant on the paramount subject of religion,—to reform the vicious, induce repentance, reconciliation to God, and practical faith in the gospel, was the great aim and object of the instructions of Christ, and the preaching of his apostles. And at what better than this, can Christian ministers aim? In such purpose and pursuit, they are 'workers together with God,' and labor to promote the great and glorious cause for which Christ and his apostles lived, suffered, and died.

But how is this great work to be performed? this glorious end to be obtained? Is it by a splendid exhibition of human learning? or by 'the enticing words of man's wisdom?' Is it by labored refinement and elegance in composition, or accuracy in logical and metaphysical reasoning? Is it by endeavoring to carry higher the knowledge of the arts and sciences? or by sublime speculations, which the common people never can reach? I should negative these queries, and ask, Is it not rather by a plain, rational, affectionate, and earnest explanation, illustration, and application of some passage of the Bible, some doctrine or duty of the gospel? Is it the extensive learning and superior attainments in philosophical researches of the preacher, that has the best effect upon his audience? Is it not rather his manifest love of God, of truth, of souls, and his ardent desire to promote the spiritual interests of his hearers, and save them forever from the wretched consequences of sin? I believe the latter method will make the deepest impression and produce the happiest effects.

Let it not be supposed, for a moment, that I think lightly of learning in ministers. Very far am I from this. But what I have said does implicitly at least censure the want of wisdom to direct the right use of knowledge and learning. The more learning ministers possess the better;—the more extensive their knowledge in all useful arts and sciences the better. I hope our country and the Christian church will never be destitute of a learned and pious ministry. But teaching the various branches of literature is not the proper business of ministers of the gospel; and their extensive learning will be in a great measure useless without they possess the wisdom to convert their knowledge to the aid and advancement of their Christian ministry.

Here let me obviate an objection of some religious sects against human learning. It does not appear in all the history of divine proceedings, that God has ever employed ignorant and unlearned men to teach his will. Moses was an extraordinary person from his infancy, and 'learned in all the wisdom of Egypt.' He was moreover specially and divinely assisted. The ancient prophets had schools of instruction adapted to the exigencies of those times. They were, also, in cases of need, divinely inspired. The disciples of Christ were under his tuition nearly three years before he sent them to preach his gospel without his immediate inspection and personal instruction. Besides, they were furnished with the spirit of inspiration which enabled them to speak all languages, and to understand all religious subjects. Both reason and revelation oppose the opinion, that unlearned and ignorant men may be qualified to teach their brethren in the will of God, and to preach the gospel of Christ. 'If the blind lead the blind, both will fall into the ditch.'—But I return from this digression to the main subject of remark.

The Christian minister should not only keep in mind and heart the great object and design of his ministry, but should also consider the wants, desires, and expectations of his hearers. For what does the pious and learned judge, or counsellor, or other literary character go to church? Is it to increase the stock of his general knowledge, of which, it is likely, he possesses much more than the preacher? Is it to hear critical discussions and curious speculations on subjects, that have little or no bearing on practical religion? Is it to acquire political, legislative, or practical knowledge in secular business? I confidently answer no; and venture to say, he goes for moral and religious improvement,—to worship God,—to hear the word and will of God explained and enforced,—to be aided in his religious observance of the Sabbath—to have his religious sentiments and feelings awakened, his heart warmed, his love to God and man excited, his conscience quickened, his faith and good resolutions confirmed, and his whole soul elevated and refreshed in all that is good and holy. When the minister furnishes him with such spiritual food, he feels nourished and animated, and enjoys the blessed rest of the Sabbath. He returns the following week to the duties, the trials, and the temptations of his station with renewed strength, satisfaction, and resolution.

For what do the unlearned, who compose the great mass of hearers, attend public worship? Alas! a large portion have in view no definite object. But the sincerely pious are considerate, and act under the influence of reason, conscience, and religious motives. What will meet and satisfy their desires and wants at church? Will it be learned inquiries and sublime speculations on 'questions of doubtful disputation?' Will it be accurate metaphysical reasoning on subjects of human learning, which they cannot understand, or in which they feel no interest? Do they not rather go to the house of prayer and religious services, to pay their vows to God,—to be instructed in Christianity,—to have their 'minds stirred up' to a remembrance of their duties and obligations, to have their souls fed and nourished by the truth as it is in Jesus,—that they may advance in practical religion, be more useful and happy in life, and more prepared for heavenly glory?

Now I ask again, what kind of preaching is best adapted and most likely to meet these wants and satisfy the desires of the great body of serious and pious hearers? I answer, that which is properly and emphatically *Evangelical* preaching. And I would, that all the ministers of Christ would be pertinently denominated evangelical preachers. My views of such preaching are not very limited. I consider the Christian system as vast and sublime, and as affording scope and variety for the strongest and most fruitful minds. It would to me be a matter of rejoicing, if Unitarians would assume this distinguishing epithet, *evangelical.* What preaching, let me ask, has had the happiest effects, the best fruit since the days of the apostles? Is it not evangelical? What but this wisely performed, in modern times, commands the attention, gratifies the taste, meets the approbation, and gains the respect of the great bulk of religious hearers? Such preaching is rational, makes constant use of common sense, applies directly to the understanding, the conscience, and the heart, and is both doctrinal and practical. In preaching the gospel, let ministers seek to please God rather than men, and to gain the honor that cometh from Him.

The manner of preaching will be further considered next week. E. R.

July 12, 1838.

[From the correspondent of the British and Foreign School Society.]

WANT OF SCRIPTURAL EDUCATION, PRODUCTIVE OF CRIME.

Preston House of Correction.

The Report of the Rev. John Clay, the chaplain of the Preston House of Correction, presented to the visiting Magistrates in October last, is a document of much interest. In the 7th table of the Report he gives the following affecting information of the moral condition of the prisoners, which shows that the friends of religious education have much still to accomplish in this country.

466 prisoners were quite ignorant of the simplest truths.
821 were capable of repeating the Lord's prayer.
36 were occasional readers of the Bible.
14 were frequent readers of the Bible.
12 were acquainted with the principles of religion.

He says, 'I have stated in a former Report, that it is difficult to define the limit which marks total ignorance of the simplest truths of religion. To be as distinct, however, as I can upon this subject, I will state that the 466 prisoners were unable to answer the plainest questions relative to our Holy Redeemer, while they showed an equal degree of ignorance as to the origin or meaning of the Sabbath: 114 of them were unable to repeat the Lord's prayer; and the remainder, in most instances, miscalled the words of it in a manner which showed their complete ignorance of the sense.

'It is, I think, especially worthy of remark that *the number of prisoners uninstructed in the truths of religion coincides almost exactly with the number of those who are altogether incapable of reading;* showing very forcibly the extent in which ignorance and irreligion are commensurate. On the other hand, the converse of this proposition is not equally true. General education (if any thing can be so called which excludes an acquaintance with the thing most needful) too often out-strips religious knowledge and religious principle: and it is probable that not in a prison alone shall we find the capacity to read and write with fluency, when compared with a competent acquaintance with Christian truth, in the proportion shown by the tables furnished, namely, of 18 to 12. Ignorance of letters, however, and ignorance of religion being so nearly equal in amount, does it not follow that instruction in both is equally neglected, or unprovided? The greatest portion of criminality to be found among young prisoners may be referred, I fear, to parental indifference or incapacity; but it must also be remembered that parents in these districts, even if desirous of exercising a wholesome control over their children, have really little or no leisure to devote to the work; were it even reasonable to expect from them the ability for an undertaking which requires unceasing care and exertion from the best and wisest. While parents of the laboring class are following their daily occupations, their offspring too frequently are left to their own guidance; they may be sent to school, but there is no security for their attendance there, however anxious upon the subject a parent may be. My inquiries, indeed, among young delinquents, lead me to the fact that *most of the children of the operative classes, throw off altogether the control of father and mother by the time they have attained twelve or thirteen years of age.* Let it be considered, too, that even under the most favorable circumstances, when as good an education has been obtained as any school designed for the benefit of the laboring classes will supply, even then the child is removed to the workshop or manufactory at an age too early for a love of knowledge to have been acquired, or for religious principle to have become firmly rooted. Often when I have inquired of a young culprit as to his ability to read, the reply has been, 'I could once;' a reply which, I think, obviously points to error or insufficiency in the mode or kind of instruction which had been given. The great problem, the conditions of which are, such useful instruction as shall make 'increase of appetite to grow with what it feeds on,' and the whole plan to be built upon the most careful inculcation of Christian principles, remain yet to be solved; and will certainly require in the working of it a combination of experience and energy only to be brought into full operation, perhaps, under the care of a wise and parental government.

Translated for the Register and Observer.

GERMAN PARABLES.

9. *Hazael.*

Hazael the son of an Eastern Prince passed his childhood in the valley of the sages and became a young man. Then his Father sent him to Persia, that he might perfect his education and become acquainted with the manners and customs of men. Perfect freedom was granted the youth, but Serujah, his former teacher in secret followed him, and noticed the life and walk of the young man.

Now when Hazael had come to Persia, the pleasures of the city, and the whirl of wanton life charmed him, so that he forgot his destination, and thoughtlessly gave his heart up to his lusts. He thought no more of his princely calling.

But Hazael found Serujah, and said to him, Whence came you, and whither tends your journey? Serujah answered and said, I do not know that. The young man was astonished and said, What, you have forsaken your home, have wandered away and know not whither Serujah answered, I have forgotten, and so I walk hither and thither, and which ever of two ways seems to me the widest and most lovely, that I choose! And where will such a foolish wandering lead you? said the astonished young man. Serujah answered, I do not know, why should I trouble myself about that?

Then Hazael went to the other men, who were with him and said, This man was the teacher of my youth, and was full of wisdom; but see, now he has become a fool, and is devoid of understanding. Ah, how much is he changed, he has become another man!

Then Serujah stepped up to the young man and threw his pack on the ground and said, You say the truth Hasael, my nature has changed, just as yours has changed; formerly I was your teacher, and you followed me in the way I pointed out, but now since I have ceased to be your teacher, I have attempted to follow you. Behold, my journey, in which I forgot the Way and the End is yours, and your spirit as well as mine has vanished. Who is the greatest fool, you or I? and who wanders into the worst errors?

Thus spake Serujah. Then Hazael saw his sin, and returned to the way of wisdom which Serujah had taught him.

10 *The Mad-Cherry, (deadly night-shade.)*

A father was walking with his two children, a boy and a girl, over the hills. And the children were merry and gathered the strawberries, which grew in abundance in the path and in the fields.

Of a sudden the father heard a loud shout of joy, from the children, and he wondered what they had found, he went up to them and saw that each of the children had got a pretty kind of fruit like a cherry in their hands, and was looking at it, and just going to eat it.

But the father took the cherries from them, threw them on the ground and crushed them to pieces before their eyes; then he pulled up the plant from the Earth, and destroyed it, with the fruit which grew on it.

Then both the children grumbled and looked with displeasure at their father, but he was silent and walked on. At last the children ask him, how could you, dear father, destroy the fine fruit so, and deprive us of our pleasure? why did you do it?

Children, said the father, if you had eaten that fruit, it would have been your death. It was a mad-cherry, a plant deadly poison.

Then the children looked ashamed before him, and thanked their father and said, Dear father why did you not tell us? we should not then have grieved you by our foolish murmuring. But the father answered, It was your displeasure and murmuring itself, which prevented me. Had I ever prevented you from gathering the sweet and wholesome strawberries? But now you know what pleasure it is that I deprive you of.

GUSTAVUS ADOLPHUS, KING OF SWEDEN.

The town of Naumburg, delivered from the fear of destruction, at the hands of the Imperialists, by the advance of the army of Gustavus, received him with such transport of gratitude as might have been supposed to be excited by the presence of a tutelary divinity. The inhabitants flocked in crowds around him, eager to touch his stirrups, the scabbard of his sword, or the hem of his garment, and saluted him, wherever he appeared, with expressions of the most enthusiastic applause and veneration. But, with these marks of esteem, the incense by which an ordinary ambition would have been excited to a more vain-glorious estimate of his own powers, the more rational and less arrogant spirit of the King of Sweden was at once shocked and humiliated. His feelings on the subject are recorded in a memorable discourse with his chaplain Fabricus.

'Alas!' he exclaimed, 'have I not reason to believe that God, who has declared himself a jealous God, will punish me for the weakness of the people? Our affairs, I confess, are in a promising condition; but too much reliance is placed upon me, and all but divine honors are bestowed upon a feeble mortal, who exists today, and may be no more tomorrow.'

Schiller, whose taste, essentially dramatic, was thoroughly awake to all the beauties scattered through the productions of the ancient tragedians, has compared the conduct of the King of Sweden, upon this occasion, to that of the Agamemnon of Æschylus, who is represented by the great founder of the Greek theatre as refusing to descend from his chariot upon the purple tapestry which the treacherous assiduity of Clytemnestra has spread before the vestibule of his palace. The same author has justly observed, that the character of Gustavus Adolphus appears more amiable as we are on the point of losing him forever. Yet there was nothing of novelty in his unwillingness to receive the extravagant popular honors lavished upon him by the gratitude of the people of Naumburg, and a spirit precisely similar had been shown at Kemberg in 1631, while he was on his way to encounter the army of Tilly. At this place a crowd of children surrounding the house in which he was lodged, were clamorously saluting him by the name of the 'Great Gustavus,' when the king, who was conversing with a Protestant minister of the town, demanded the meaning of their acclamations. On being informed, he immdiately descended into the street and presented himself before them with the words, 'My dear children—you see before you nothing more than a great sinner from Sweden, whom your silly parents have taught you to call the Great King.' If his example, however, is considered valuable in point of humility, the opinion which he is recorded to have expressed a short time previous to his death, respecting conquerers in general, is equally worthy of being perpetuated, since it shows that the scenes of destruction through which he had lately passed, had begun to open his eyes to the true nature of that glory to which so many have sacrificed the lives of thousands without a single feeling of compunction or moment of regret. On the occasion of some German officer expressing, at his table, a sentiment that he had been born as the express instrument of the delivery of their nation; and that the appearance of an individual endued with so much courage and conduct was a manifest sign of the favor of the Divine Being; 'Say, rather,' replied the king, 'that it is a token of his anger. If the war which I wage is a remedy, it is one less supportable than the disease itself. God never departs from his established law of moderation, to pass to extremes, without intending the chastisement of some one; and it is an evidence of his love towards nations when he confers ordinary abilities upon their kings. He who is gifted with a soul unelevated above that of the generality of mankind, conceives only such designs as are upon a level with his abilities. His repose is untroubled by dreams of glory and ambition. If he applies himself to state affairs, the prosperity of his dominions is increased in consequence; If he relieves himself from the weight of government by committing part of his authority to another, the worst that happens is, that his minister may enrich himself at the expense of the people, may lay additional imposts upon them for the increase of his own fortune, or that of his friends, or excite a feeling of hatred and indignation among his former equals, who are jealous of his elevation. But these evils are trifling, and utterly unworthy of comparison with such as are induced by the ambition of a great king. The insatiate thirst which he feels for glory, leaving him no wish for the enjoyment of rest, necessarily compels him to deprive his subjects of the same blessing. He holds as his enemies all who are unwilling to become his vassals. He is a raging torrent, which carries desolation wheresoever it turns; and carrying his arms as far as his hopes, he fills the whole world with terror, misery, and confusion.'—*Family Library.*

LORD NELSON'S PRAYER.—The following is a copy of the prayer written by Lord Nelson but a few hours before he received that wound which terminated his life. 'May the great God, whom I worship, grant to my country, and for the benefit of Europe, a great and glorious victory. Oh, may no misconduct in any one tarnish it, and may humanity, after victory, be the predominant feature in the British fleet! For myself, individually, I commit my life to Him who made me, and may his blessing light upon my endeavors for serving my country faithfully. To him I resign myself, and the just cause which he has entrusted to me to defend. Amen, amen, amen. Victory, October, 1805, in sight of the combined fleets of France and Spain, distant about ten miles.'

We cannot think too highly of our nature, nor too humbly of ourselves. When we see the martyr to virtue, subject as he is to the infirmities of a man, yet suffering the tortures of a demon, and bearing them with the magnanimity of a god, do we not behold a heroism that angels may indeed surpass, but which they cannot imitate, and must admire.

During the year ending November 1837, the Young men's Bible Society has distributed 3984 Bibles and 5305 Testaments. Of this number 2117 Bibles and Testaments have been distributed among the emigrants; 1391 Bibles and 1335 Testaments among the destitute of this city; 494 Bibles and 14 Testaments to the humane and criminal institutions; 611 Bibles and 2182 Testaments at the naval and military stations; by the clergy of this city 390 Bibles and 138 Testaments; by grants to churches and Sunday schools in the city, 169 Bibles and 20 Testaments; do. out of the city, 70 Bibles and 181 Testaments; and through other channels 63 Bibles and 61 Testaments.—*N. Y. Churchman.*

IMMODERATE STUDY.—I begin to think, that if, at the end of my academical course, I have good health, some knowledge of the Bible, and some zeal, I may prove as useful as some who have got great abilities, great eloquence, and an asthma.—*Buchanan.*

MASSES FOR THE DEAD.—The American Protestant Vindicator states that a Roman Catholic died, in Maine, some years ago, leaving a large sum of money to a priest, 'for saying *secret* masses for his deliverance out of the fires of Purgatory.' The circumstances of the family having changed, and it becoming difficult to pay the large yearly demand, the executor at last 'told the priest that he would henceforth pay him no more money, until he could prove that the masses had all been actually, and *bona fide*, said and sung;—and moreover, that said masses were doing, in truth and honesty, what they were intended to do!' The Vindicator states that on trial, a jury gave a verdict against the priest, 'and in favor of the oppressed and plundered family.'—*Conn. Obs.*

ANECDOTE OF EX PRESIDENT ADAMS.—A gentleman from the South, travelling to the eastward, on entering the cars at the lower depot in Baltimore, missed his pocket book, containing money and valuable papers. Subsequently the pocket book was found—the facts were stated, to President Adams, who happened to be in the following train of cars, (which left three hours later) who kindly offered to take possession of the package and find the owner. Punctual to the engagement, on his arrival at Philadelphia, without a moment's loss of time, he left the cars, and under the rays of a burning sun, with the thermometer at 85, he sought and found the owner, before seeking lodgings for himself.

John Jacob Astor, a merchant of New York, with an enlightened and liberal spirit, which does him immortal honor, has made to the corporation of the city of New York, a donation amounting to $350,000, for the establishment of a Public Library, including a lot of land, most eligibly situated, for the erection of a building for the accommodation of the institution.

CHRISTIAN REGISTER.

BOSTON, AUGUST 4, 1838.

MISREPRESENTATION.

The following article appeared in the last number of a religious and anti-slavery paper published weekly in New York and Boston and styled the Evangelist. We feel compelled to say, by way of preface, that the prevailing tone of that paper towards all those sects and persons who differ from it, is, in our humble opinion, exclusive, captious, and unjust. It is our privilege to exchange with many religious papers, organs of the various denominations, the aspect of nearly every one of which is pleasant to our eye, as it is extracted from from the daily budget, while the pages of each pass under review without suspicion and without dread—but we never open the folds of the Evangelist without expecting to meet with something offensive and injurious to ourselves or our neighbors.

Here is a specimen of what it occasionally brings, and of what we were not surprised to find in it.

UNION OF CHURCH AND STATE IN BOSTON.—We regret to see, by the following notice which appeared in the Atlas of Friday morning, that it is in contemplation, by the city authorities, to encourage Unitarianism, at the city's expense:—

'In the Common Council, last evening, a resolution was passed, granting to the Benevolent Fraternity of Churches, sufficient of the city land, on the neck, as a site for a church and directing the mayor to withhold his signature from the deed of such land, till the grantees shall have erected thereon a church, of the value of 10,000. The resolution was passed by a vote of 28 to 5.'

This 'Benevolent Fraternity of Churches' is a Unitarian concern, designed to make Unitarians of the common people. P.

The above pargraph is untrue, unjust and calumniatory. The City Government of Boston is not in the slightest degree chargeable with sectarian partiality, for what it has done in relation to the grant to the Fraternity—nor is the Ministry at Large, which is supported by the Fraternity, in any shade or manner obnoxious to the taunt that it labors to exert a sectarian influence over the common people.

The plain facts in the case are these. The Benovolent Fraternity of Churches, anxious to afford the benefits of religious worship to the neglected poor in the South part of the City, petitioned the Municipal government for a grant of a lot of vacant land on the Neck, on which to erect a neat and commodious Brick Chapel. They based their claim upon the ground, that such an institution would be a great public benefit—by improving the morals of our citizens, and also by raising the value of the lands in the vicinity.

A Committee of the City Government reported against granting this petition on the ground that the City Council did not possess the power to make donations of the public lands.

Subsequently, the Fraternity presented a *claim* upon the City for a lot of Neck land, wheron to erect a Chapel free of expense—founding the claim on a vote of the Town of Boston passed on the 29th of Dec. A. D. 1806, in these words.

'That the Trustees of the Neck Lands be authorized and empowered to lay out and assign a piece or pieces of land, in suitable situations on the Neck, for a Meeting House lot, and Burying Ground, and that they be empowered to execute deeds to convey so much of said lands as may be necessary, to any religious association, who shall first undertake to build, and shall erect a place of religious worship.'

The same committee of the municipal authorities at first objected to the acceptance of the claim, but afterwards reported in favor of it, after having obtained the judicious and able opinion of the City Solicitor which we here insert entire.

City Solicitor's Office,
June 14, 1838.

HON. N. GURNEY,

Sir,—I have considered the several questions arising upon the communication made by the Benevolent Fraternity of Churches to the City Government, accepting a Vote of the Town of Boston, passed December 29, 1806, and submit the following opinion in the case.

By that vote the 'Trustees of the Neck Lands' are empowered 'to lay out and assign a piece or pieces of land in suitable situations on the Neck for a meeting-house lot and burying-ground, and that they be empowered to execute deeds to convey so much of said lands as may be necessary, to any religious association who shall first undertake to build and shall erect a place of religious worship.'

Does the body, who now claim the benefit of that vote, come within the description contained in it?

As a body composed of several churches and acting for religious purposes must be a religious association, we can ascertain by the vote itself what kind of religious association was intended. Where the will of the Town is expressed by a written record, the record is, of course, the source from which that will is to be gathered. The kind of religious association there described is an association 'who shall first undertake to build and shall erect a place of religious worship;' that is, it must be a religious association which erects churches.

The Fraternity have already erected one church and offer security to erect another, on this lot; and thus far come within the description.

Must the religious association be a corporation?

In 1806 it was very unusual for any religious society to be incorporated. The societies in the country were local and territorial parishes. Nearly all, if not all of the incorporated poll-parishes in the town, have been incorporated since that time. It is only a few years since the first church was incorporated. To have required that the religious association, to whom the land was to be granted, should have an act of incorporation, would have excluded nearly all, if not all, the then existing societies, and would have made it a special grant and not a

general and impartial offer. As such acts of incorporation were so unusual, it seems evident that no such limitation could have been intended.

The Benevolent Fraternity of Churches, being, therefore, a body capable of receiving the benefit of the vote of the *Town*, is there any obligation on the *City* to carry that vote into execution?

The Town, no doubt, found sufficient motives for making the offer, in the benefit to their lands from the erection of a church, and perhaps for other reasons. They were the only proper judges of this matter, and, having so decided, it does not become us to inquire into it. The offer in the vote resembles many other offers which are usual among us—grants of lots for particular purposes to facilitate the settling of public lands, premiums for improvements in the arts, for plans of buildings, &c., rewards for the apprehension of offenders, and many others which might be enumerated are of this nature. Governments, cities, and other bodies have always held themselves bound by offers of this kind. If they should fail in the performance of them it would deprive their future offers of this kind of all faith and credit, and operate greatly to the disadvantage of the body that had broken its faith. It would be almost an expression of doubt of the good faith of the City, to consider necessary any farther examination of the question of their general obligation to carry into effect offers thus made by them.

The only remaining question is—Whether any change has taken place since the vote passed by the Town, which has impaired or destroyed its obligation.

When such offers are limited by their terms as to allow a certain period for their acceptance, or the performance of any conditions annexed to them, they are of course no longer binding, unless such acceptance or performance take place before the expiration of the time. But, as the time for accepting this offer was not limited, I do not find any reason why the mere lapse of time should impair its obligation. If it was binding at the end of one year, was it less binding at the end of two? And, if binding at the end of ten years, is it less so at the end of twenty or thirty? If so, there must have been a particular day *before* which it was obligatory, and *after* which it was not obligatory; and can any such day be pointed out? Statutes of limitation do not begin to run against a promise until there is some person in existence to whom the promise can be performed; nor even then, if from minority, or absence from the state he has never been able to enforce it at law.

It is evident that the incorporation of the Town as a City, impaired none of its obligations to others. Nor do I perceive that the change in the management of the Neck Lands can produce that effect. It is true, that the vote of the Town, so far as it was a regulation of their own business, was directory to the 'Trustees of the Neck Lands' only. But the vote contained also a public offer to others entirely different from this.

If the Town, or City, without any fault of their own, had been disabled from performing their undertakings, this might have raised a question; but they, by dismissing the 'Trustees of the Neck Lands,' could not disable themselves, and then take advantage of that disability. Nor are they disabled at all. They can still convey as effectually as before. It is a mere change of agents, who had no discretionary power, but were mere instruments to convey, without any right to consider or refuse. If an individual could be discharged from all debts and obligations in business, by dismissing one agent from its management and appointing another, then the City might also be discharged by a change of its agents, and not otherwise.

The part of the vote by which the Town contracts the obligation is wholly distinct in effect and meaning from the direction how it should be performed, although they are both stated together; and, if the method of performing, there provided, should fail, the obligation itself is not affected, but some other method of executing it must be found.

I have thus carefully examined the several questions which could arise respecting the obligations of the vote of 1806, and do not find any reason why the City should not now be as much bound to carry that vote into execution with regard to the Fraternity of Churches, as the Town was to do this to 'any religious association,' at the time when it was passed. No vote containing any new grant is necessary or proper, but merely some authority and direction to proper persons to carry the vote of 1806 into execution, by a conveyance to the Benevolent Fraternity of Churches, or the Trustees for their benefit, if their mode is, like some other churches and religious associations to hold lands in that way.

I am, sir,
very respectfully,
your obedient servant,
JNO. PICKERING,
City Solicitor.

It is proper to mention that the Solicitor is an Episcopalian, and that the acceptance of the claim was warmly and generously advocated in the City Council by several gentlemen who are opposed in sentiment to Unitarians.

One word more, in relation to the aspersion upon our Ministers at Large. All who know them, know that they do *not* work with a sectarian aim. One, in two years, has gathered nearly a hundred around the Table of the Lord, from streets and lanes of the city, not one of whom has ever heard a word uttered for a sectarian purpose, within the walls of his Chapel. To ministers of all denominations their pulpits are freely open. Christ the Savior, holiness and love the way to follow him—these are the doctrines that our Ministers proclaim to the Poor, and with paramount success.

AMERICAN INSTITUTE OF INSTRUCTION.

We understand that the American Institute of Instruction will hold its Annual Meeting, at Lowell, on Thursday, 23d inst. and continue in session until Tuesday evening following; during which time, a course of Lectures on subjects connected with education, will be delivered by gentlemen well qualified for the task.

Discussions of topics appropriate to the objects of the association, will also take place, and written and oral communications of a highly interesting character, be made to the Institute, by persons engaged in the business of instruction.

We learn, moreover, that the interest of the occasion will be heightened by the exercises of the Middlesex County Common School Convention, which will be held at Lowell, on Monday, the 27th of August, when an Address will be delivered by the Secretary of the Board of Education of the Commonwealth, and statements be made by delegates from the various towns in the County, of the condition of the public schools, and suggestions presented respecting their wants and their improvement.

The Institute has been of essential benefit to the interests of education, and deserves the favor and co-operation of every friend to the cause. We have no doubt that the approaching meeting will be fully attended, highly interesting, and productive of salutary influences upon our schools, and upon the general intelligence and virtue of our community.

MR GANNETT'S SPEECH BEFORE THE PEACE SOCIETY IN ENGLAND.

This Society held its Twenty-second Annual Meeting at the Friends' Meeting-house, Houndsditch, on Tuesday evening, the 22d inst. The attendance wes more numerous than upon any former anniversary.

The meeting was addressed by several distinguished members of Parliament and clergymen. The moderator in his introductory speech on taking the chair alluded to our friend E. S. Gannett who was present, in the following terms. 'An American gentleman was present, and he trusted that he would lay some stress upon the methods adopted by ministers there to promote the principles of peace. He thought they needed a little instruction upon that point. But while America inculcated the principles of peace, let her also inculcate the principle of freedom, and all the giving of liberty to the slave. (Loud cheers.) In that way they might reciprocate good offices. (Applause.)

In the course of the evening, the Rev. N. M. Harry read a letter from Mr Brigham, Secretary of the Massachusetts Peace Society, introducing to the committee of this Institution the Rev. Ezra S. Gannett, as a delegate to this country.'

'The Rev. Ezra S. Gannett, in rising to second the resolution, said he felt great pleasure in seeing so large an attendance on that occasion. He was sure that his friends in America would rejoice to hear that he had spent so pleasant an evening among the friends of peace. It would appear, from remarks made at the earlier part of the evening, that all ministers of the Gospel were not supposed to be friendly to this Society. He was sorry to say that that was the case in America; but during the last two years many had joined it, some of whom had engaged to preach sermons on its behalf. The laity, also, were coming forward to aid the clergy in their efforts by their prayers, their writings, their voices, and their hearts. (Hear.) He felt thankful to the Secretary of the Institution for having in the report referred to Dr Worcester. That gentleman was, from an early period, attached to the principles of the Peace Society. The advocates of peace in America had taken the ground stated in this resolution—that its principles were derived from Divine revelation. It was on Christianity that they must build all their hopes for success. It was inconsistent to suppose that the Apostles of Christ would have gone forth to shed the blood of their fellow-creatures. Surely, if the spirit of Christianity was the spirit of peace, they were justified in seeking to make peace universal. The resolution contained a reference to the prophecies, as indicating that a time would arrive, when peace would every where prevail; but instead of looking to a single text, he would look rather to the whole spirit and tenor of the Gospel itself. Even politicians, in the present day, were desiring peace as the greatest blessing which nations could enjoy. He was happy to state that America had lately determined upon referring its differences with Mexico to the arbitration of a third state (Cheers.) Here was one topic to which, from the remarks made by the Chairman, in introducing the business, he felt it necessary to advert. There were, he acknowledged, dark spots on America. Slavery still existed in the United States, to the shame and grief of Christian hearts. He came, however, from the north, where he had spent the whole of his days, and he could assure the meeting that he did not know a single mind in New England which did not regard slavery as the curse and the blot of their institutions. (Hear, hear.) Still, however, he was bound in justice to his country to add, that it was a question of such complicated relations, of such extreme difficulty in political aspects—however simple might be its moral aspect—that they ought to be judged with candor. If British generosity could not go further, it ought to be careful how it attributed blame, when it remembered that slavery was not planted in the free, independent United States, but in British colonies. (Hear, hear.) By the existing constitution of the United States, Congress was absolutely precluded from meddling with the subject of slavery in the southern states. The District of Columbia was the ground of dispute between the Northern and Southern States on the subject of slavery; and while he admitted that the nation, as a nation, could not touch slavery south of Columbia, it had a right to touch it in Columbia. It ought to do it, and the north would be recreant to itself if it suffered itself to be driven from that great position. Lectures in furtherance of the views of the Peace Society had been delivered to crowded auditories in Boston, and a general impression was diffusing itself that the spirit of Christianity was anti-warlike. They ought to be encouraged by the thought that Christianity was the revealed will of God, and that it must continue its progress till it had exterminated war from the face of the earth. He had never doubted of the goodness of their cause, for it was the cause of God; and if Christians were faithful to the full extent of their abilities, he doubted not but that they would see an immense change in the opinions of men, universally, ere their eyes were closed in death.

We are sorry to be obliged to lay aside lines possessing so much poetical merit as those signed M. . . . . because they are not exactly suitable for the Register.

Correction.—In an anecdote relating to Cotton Mather, which we published last week, under the impression that it would be new to many of our readers—there occurred a mistake in regard to the place of residence of Rev. Mr Ward. We do not know to whom the error is to be charged, or who wrote the version of the story which we copied.

Mr Ward was not of '*Agawany (Springfield) at a distance of* 120 *miles from Boston,*' but Agawam* (Ipswich) 25 miles, and of him the Anecdote has been often told.

* The simple cobler of Agawam.

We are glad to perceive that the efforts which have recently been made by philanthropic individuals in New Hampshire—(amongst the foremost of whom are several of the Unitarian Clergy) to excite public sympathy in aid of the Insane, the Blind and the Deaf and Dumb, have not been without a measure of success. The Legislature has appropriated $15,000 for the education of the Deaf and Dumb, $15,000 for the Blind, also thirty shares of the capital stock of the New Hampshire Bank, the property of the State, to the erection of an Asylum for the Insane, to be made over to an Association formed for the purpose, whenever they shall exhibit to the Governor satisfactory evidence that the sum of $15,000 has been raised for the same object from other sources.

The Rev. John Breckenridge, D. D., professor of Pastoral Theology, &c, in the Theological Seminary of the Presbyterian Church, at Princeton, has been chosen general Agent of the Assembly's Board of Foreign Missions.

PHI BETA KAPPA AT CAMBRIDGE.—The Oration will be delivered by Rev. Caleb Stetson, of Medford—the Poem by Rev. James C. Richmond, of Bloomingdale, New York—and Rev. William Ware will officiate as chaplain.

The Mercantile Library Association of Boston, will celebrate their 18th Anniversary by an address from Governor Everett, to be followed by a Poem from Mr James T. Fields, on the 13th of September, at the Odeon.

INTELLIGENCE.

Municipal.—At a meeting of the Mayor and Aldermen, on Monday, an order passed, instructing the Committee on Public Buildings, to build the present year, one brick Primary school House on May street, and to alter a brick building on Spring street place for another, and that the Joint Committee on Public Lands be authorized to purchase a lot of land on May street, for one of said School houses, at a price not exceeding $2000—and the lot and buildings thereon situated, on Spring street place, for the other, at a price not exceeding $3000.

The order granting a lot of land to the Fraternity of Churches passed in concurence with the Common Council with amendments.

Infamous Liquor Case.—The keepers of tippling shops have acquired some notoriety for a disregard to the usual feelings that govern the generality of men in their business intercourse. The smallest gain is a motive large enough to induce them to administer the intoxicating draught, even when they know that drunkeness and disgrace will follow. There are however, honorable exceptions, of persons who will not lightly risk the happiness of families, or the ruin of individuals, for the paltry price that is paid for the deadly poison.

On Monday, a respectable citizen, on going home to dinner, found his little boy, about six years old, evidently under the influence of liquor. On inquiry, it seemed that the boy and another little fellow, about his age, had been to a shop in Cambridge street, and bought fourpence worth of Noyeau, which they drank, and that both became intoxicated. The indignant father went to the shop and found there the prisoner, John Garrison, a black man who declared that he did not sell the boys any strong liquor; that it was only Noyeau. The father could not conceal his anger, and said that he was strongly tempted to take satisfaction by caning the man. 'Wy now, wy look dere,' said the black 'I pose you aint gwine to break de law now!' The offended father did not break the law; but he caused the man to be prosecuted for selling liquor without license, for which he was fined $15 with costs.—*Atlas.*

The Legislature of New Hampshire has appropriated $15,000 for the education of the Deaf and Dumb—$15,000 for the Blind, and have appropriated thirty shares of the capital stock of the New Hampshire Bank, the property of the State, to the erection of an Asylum for the Insane, to be made over to an Association formed for the purpose, whenever they shall exhibit to the Governor satisfactory evidence that the sum of $15,000 has been raised for the same object from other sources.

Small Pox among the Indians.—The steamboat Antelope, of the American Fur Company, reached St Louis, July 18. The St Louis Republican says:

'The agent of the Company reports that the small pox had ceased its ravages amongst the Indians higher up the Yellow Stone The Assineboines are said to be extinct, and most of the Blackfeet have fallen victims. It was believed that more than 25,000 had died of the disease, and that it would not stop short of the Pacific Ocean'

Extract of a letter to the Editor of the Abingdon Statesman.

When I wrote to you on the 9th inst., as then stated, the troops had not commenced collecting the Indians. they commenced on the 12th, and have been collecting ever since. This you will remember was the place of rendezvous for the North Carolina Volunteers. Here we see them daily, and have a fair opportunity of learning the facts with regard to the movement of the army. There are six stations, or, as they are here termed, Forts, the farthest but little more than a day's ride from this place. At these stations are a regiment of North Carolina, two or three companies of Tennessee volunteers, and about 1600 regular soldiers, all under the command of Gen Eustace. Far less difficulty is experienced in collecting the Indians, than was anticipated. It was when the soldiers actually commenced driving them off from their more than usually promising cornfields and bean patches, that they could be brought to believe that such really would be the case.

The scene which presents itself in the camps and through the Cherokee country generally, is afflictive in the extreme—not that the troops have been rigorous, for, to their praise be it said, that in every instance, so far as I can learn, they have acted with all possible tenderness, but in the camps, there is much sickness—many of the little children, when their parents were taken from them hid themselves in the bushes and weeds where they remained in some instances for several days, and were at last picked up almost starved to death, so weak that they were unable to walk! I do not believe this to have been the fault of the troops; among them, as well as among the citizens of this country generally, there is a deep sympathy for the unfortunate Indian, so much so, that it is not uncommon for them to be seen weeping as they drive an afflicted family to the camps.

I will give you one case which happened near here a few days since. An old man with his family were called on by a company of armed men to march to the fort. He started, then paused and looked wistfully at the soldiers, and made one request—and what do you think it was? Why simply that he might be permitted to pray with his wife and children in the cabin once more, before he left forever. The request was granted. They knelt down, and with that fervor peculiar to an oppressed soul, they poured forth their sorrows before God, who hears the cry and vindicates the cause of injured and bleeding innocence. When they arose from their knees, bathed in tears, they kindly shook hands with all the soldiers, affectionately embraced each other, and turned their backs on all they held dear on earth, to see it no more forever. They wept—the soldier wept—and who indeed could have done otherwise?

FOREIGN.

Coronation of Victoria.—The following remarks on this grand pageant are from the London correspondence of the Boston Transcript.

And, first of all, this grand show was probably one which will be wholly without parallel, or an approach to one, in many respects, as long as you and I, to say the least, are on the stage. This I could not but feel while I saw the pageant. Pageants themselves indeed, like this,—still more gorgeous ones, for aught I know,—*may* be got up, though I hardly know how or by whom; for where is the country, and where is the capital so able to get up such a spectacle as England and London are allowed to be? Where else can the wealth be found to be so poured out like water? Where such an aristocracy as this, to grace and sustain this *regal* show? Where such streets, and squares, and parks, and all 'appurtenances and means to boot?' and most especially, where such a people to look on! The immensity of the crowd of London that day appals me even now when I think of it. I shall never forget the impression it gave me when here and there, in the vast avenues of the metropolis, I succeeded, after hours jostling through masses of humanity that stretched out for miles, in reaching some elevation or some curve which commanded a bird's eye view at once of all that lay behind and all that still spread before me. All acknowledge, that, taking the windows, galleries, roofs, and streets into consideration, the best part of the show was the spectators of it; and clearly in this grand element of a mighty spectacle, London must stand entirely beyond the reach of competition. Somebody remarked that probably never on earth were so many human beings assembled before. The thought struck me at the time. There was an awful interest in it. I have looked round on the terrible host below me, and cried out, like Xerxes himself, as he gazed at that great army, which still, great as it was, would have been swallowed up and lost sight of, like a wreck on the ocean, in the whirl of the maelstrom of living beings who seemed in such myriads, that morning, as it were out of the very ground beneath us. Millions of human creatures were the spectators of that show. Not London only, but England—Britain, from her farthest corners—Europe all—the wilds of Africa, Asia, and America, themselves,—seemed to be there. All nations were represented in the undistinguished multitude not less than in the blazing and stately procession. The complexions, the costumes, the Babel tongues, showed that we stood for once in the focus of Christendom, and that as far as space permitted, the whole race of man was gathered about us.

There was and is a universal feeling for her sex, her youth, her innocence. Her manners and movements confirmed that feeling. The heart of the great host was touched as the heart of one man when they beheld her coming on. There was something irresistible in the sight of her wondering but charming and kindly smile, and in the thousand associations and anticipations which it must have excited in all who observed it. Who could help crying 'God bless her!' I plead guilty to that weakness though I hold myself as good a republican as walks the earth; and I will confess to you, (between ourselves) that the whole room-full of Americans, who surrounded me, were as foolish as myself. I cannot help it; and what is more, I will not:—so set that down to my account. I should act just in the same way another time. As Mrs Osgood has it, 'Love knelt to her sweetness, forgetting the crown.' Long life to Victoria! God save the Queen!

As to the gorgeousness of this show there is no sense in undertaking to describe it. When the very drummers lug along two great hulking kettle-drums, of solid silver, two each, as large as a horse can well carry,—when one man (Esterhazy) wears a dress rated at a million of dollars, and which it costs him a decent yearly salary, by droppage, to put off and on,—when thousands and tens of thousands are lavished upon equipages that are never perhaps to be used again—who at can be said to convey a notion of what must be the magnificence of the whole scene? Be assured as a pageant it was unsurpassed in all history, and be content with that. As a pageant, too, it was of course worth seeing. It is in that sense I am speaking in its praise. On the moral involved in it this is no place for preaching a sermon. I have only to say as I did to an Englishman at the time, who asked me what I thought of it, which having honestly told him in warm terms, he asked 'and don't you wish you could get up such a show in *your* country?' 'He aven forbid, sir,' cried I; 'it is much cheaper to see it in *yours*. Looking at a pageant and liking it as such, is one thing. Paying the piper is another affair.'

I have only to add that next to the immensity of the crowd the most remarkable thing I observed was its good order. I think the London police must be the best in the world,—making every allowance. Scarcely any serious accident occurred during the day. No stagings gave way, which I was most afraid of. In America I am sure there would have been something of the sort, for we never do things as substantially as the English. All our structures, indeed, great and small, have a certain flimsiness compared with theirs. I dare say you will have more accidents in Boston tomorrow than they had in all London on the Coronation-day. And yet, by the way, I should like to be there too, accidents or not. My heart is with you. God save the Commonwealth!

Liverpool, June 15.—*Abolition of Imprisonment for Debt.*—The House of Lords, usually proceeding at a sluggard's pace, and acting merely as a drag on the operations of the other house, has at last perfected a useful measure. The bill for the abolition of imprisonment for debt, referred to a select committee, and there expected to be buried, has come out of it, by the confession of its friends, much improved, and awaits unopposed a third reading. The whole of that venerable fabric of the wisdom of our ancestors, imprisonment for debt on mesne process, is swept away at one fell swoop.

Number of Lunatics in England.—According to Parliamentary returns, says Sir W. Ellis, 'there are in England 12,668 pauper lunatics; and the insane alone, including the different classes of society, cannot be estimated at fewer than 10,000;' that is to say, about one person in every twelve hundred. This is a fearful view of the religious, moral and material civilization of this country.

The British and American Steam Navigation Company, who have in progress the steam ship British Queen, have contracted with Messrs Fawcett & Co. for a pair of engines of 78 inch cylinders and 7 feet stroke for their second steam ship of 1800 ton to be called the President.

The Duke de Nemours was expected in England. It was said that he was to be the bearer of a present from Louis Phillippe to Queen Victoria of a diamond bouquet, of the value of a million francs.—Many of the special Ambassadors for the occasion of the Coronation had arrived in London.

The Emperor of Russia has, it seems, imposed a tax upon tobacco, which will yield 80,000,000 of rubles, to be applied to the formation of rail roads and to the promotion of steam navigation. This, it must be admitted, is judiciously converting one smoke into another.

Among other reforms for which many of the liberal papers in England are contending, is a law prohibiting the appointment of clergymen as local magistrates. It is proved that the system has been productive of great evils, both to the clergy and the people.

A committee has been appointed by the Royal Society to investigate the phenomena presented by persons under the influence of animal magnetism, and to determine its claims to the rank of a science.

Mr Ross, a police inspector, was beaten to death by a mob in Liverpool, while attempting to prevent a puligistic encounter. Two policemen, who were with him, were also dreadfully beaten.

Independence of Egypt.—A letter from Alexandria, dated the 6th of June, recived in London, states that the Pacha of Egypt has fully determined to throw off his allegiance to the Porte, and to assert his entire independence. His design has been officially communicated to the consuls of four European powers, and the communication has been sent by the consuls to their respective governments. The writer thinks that the French government will oppose the scheme, as they are jealous of the English mode of communication through Egypt to India.

France.—Paris to June 15 have been received.—They contain no political news which has not been anticipated by way of England.—The Chamber of Deputies was still in session. A projet of a law was before the Chamber to authorize the city of Marseilles to construct a canal, at its own expense, over fifty miles in length, for the supply of the city with water. This water is for the supply of the inhabitants for domestic purposes, for aiding the manufactures of the city, for purifying the streets and preserving the public health, and for the irrigation of the fields in the vicinity of the city, where vegetation suffers from drought. The government of the city is authorized to raise the sum of 10,000,000 francs for this great improvement.

The terms of the law for authorizing the construction of a rail road, by a joint stock company, from Paris to Havre, were not definitively settled. There seemed to be a prospect of its being soon brought to a close. A preference was given to the route by the plateaux, over that by the valley of the Seine.

An Arabian family, consisting of six men and four men, has arrived in France from Africa. They brought with them a tent, under which they encamp in the same manner as when residing in the deserts of their own country.

Cashmere Shawls are manufactured in the valley of Cashmere alone, where they are sent to Surat, Bengal or to other parts of India, and find their way through these channels all over the world. The manufacture gives employment to 50,000 men, and activity to 16,000 looms. The wool of which they are made is not produced in this country, but is brought from Thibet, where it is an article of extensive truffic, regulated with great jealousy, it is originally of a dark grey color, and is bleached in Cashmere. The yarn of this wool is stained with such colors as may be deemed best suited for sale, and after being woven, the piece is once washed. The borders, which usually display a variety of figures and colors, are attached to the shawls after fabrication, but in so nice a manner, that the junction is not discernable. The shawls usually consist of three sizes, two of which, the long and small square, which are in common use in India, are the sorts usually sent to England; the other, long and very narrow, with a large mixture of black in them, are worn as a girdle by many of the Asiatics. They are generally sold in parts; the price varies according to the quality, and is considerably enhanced by the introduction of flower-work. For the English market, those with colored grounds and handsome rich borders and flowers are most esteemed; the plain white shawls being closely imitated in England, are seldom in demand. According to Mr Starchey, not more then 80,000 shawls are made on an average, at Cashmere, in one year. From the 1st of January to the 17th of October, 1835, the number exported from Bombay was 3419.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is at the Office of the Christian Register, in Water Street, No 19—up stairs.

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MARRIAGES.

In this city, in the New North Church, by Rev. Dr Parkman, Mr Henry D. Dutch to Miss Franscina M. Reed.

In this city, Mr Noah Doane to Miss Sophrona Doane, both of Eastham; Mr Ebenezer Trask to Miss Ruth B. Durgin; Mr Edward W. Tuttle to Miss Almira Tyler.

In Cambridge, Dr A. B. Cleveland, of Baltimore, to Miss Mary W. daughter of the late Dr Samuel Manning.

In Norton, Mr Edmund Anthony, publisher of the Taunton Democrat, to Miss Nancy Jane Hodges, daughter of Mr Geo Hodges.

In Barnstable, Dr Henry Tuck to Miss Caroline, eldest daughter of David Crocker, Esq.

In Portsmouth, N. H. Capt. Robert Henderson, Jr. to Miss Sarah Ann, youngest daughter of the late Matthew S. Marsh, Esq.

In New Haven, Mr Henry Trowbridge, Jr, to Miss Mary W. daughter of Horatio Southgate, Esq. of Portland.

DEATHS.

In this city, very suddenly Mrs Hitty, wife of the late Mr James Barry, 66.

In this city, 11th ult. Mr William Eaton, of Fitchburg, a revolutionary soldier, in his 85th year.

At Jamaica Plains, Roxbury, on Sunday last Mr Abijah Stevens, 74—after long and severe suffering which he bore with true resignation. Under all his sufferings it may be truly said that *patience had her perfect work.*

In Dorchester, Mr Elisha Adams, 68.

In Salem, Mrs Mary Appleton, 58, relict of the late John Sparhawk Appleton, Esq., and daughter of the late Peter Lander, Esq.

In Salem, Capt. Robert Peele, 74.

In North Brookfield, 29th ult. Mr Walter Walker, son of the late Deacon Walker W. 37.

In Worcester, 17th ult. Mrs Lucy, wife of Mr Rich, Jr. 46, and on the 22d, Hannah, his daughter, 19.

In Pittsfield, Mass. on the 16th inst. Christiana, daughter of Joshua Brookes, New York. She was much beloved, and is much respected by all who knew her,—and is now receiving her reward, for a virtuous, and well spent life, devoted to her friends and her Maker.

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Applications for admission are made, and the examination begins, at the subscriber's lecture room, in Divinity College, at half past eight, A.M. of the first Friday after Commencement.

Persons, who have not studied Hebrew, may be prepared for the examination in that language, if they reside in Cambridge from the second week in July.

JOHN G. PALFREY,
Dean of the Faculty of Theology.
25th June, 1838. ta25

CHARLESTOWN FEMALE SEMINARY.

THE next term of the Charlestown Female Seminary will commence on Monday, the 3d day of September next, and continue until the Thursday preceding the annual Thanksgiving.

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For English branches,	$7	Per Term.
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JOSEPH CARTER, Sec. pro tem.
Charlestown, July 24, 1838. j28 6t

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POETRY.

FOR THE REGISTER AND OBSERVER.

Rev. Alonzo Hill, of Worcester, and his wife, after an absence of several months, and a voyage to Cuba, reached home on the 17th of July. At his first meeting with the Sunday School, the following lines, written for the occasion, were sung by the School to the tune of 'Auld Lang Syne.'

To these dear friends, restor'd at last,
Our welcome warm shall be;—
With joy our eyes, all dangers past,
Again your faces see.

Of us ye thought when on the deep,*
In regions far and new;
Our hearts a trusty record keep
How oft we thought of you.

Thy servant, Lord, oft look'd to Thee
From evil us to save:
Now we to God will thankful be,
Who him protection gave.

For us, while lab'ring in his place,
He loved his strength to wear;
Long may the God of life and grace
Those useful labors spare.

The Father of our Lord we'll praise,
Nor e'er His love forget,
That us to lead in righteous ways
His shepherds o'er us set.

Continue, Lord, through many a year
To bless their cares of love,
And their successful service here
With glory crown above.

* Rev. Mr H. and his wife both, addressed very interesting letters to the children of the Sunday school from sea, as well as from Cuba.

[From the New York Observer.]

THE STREAM OF DEATH.

There is a stream whose narrow tide
The known and unknown worlds divide,
Where all must go;
Its waveless waters, dark and deep,
Mid sullen silence, downward sweep
With moanless flow.

I saw where, at that dreary flood,
A smiling infant prattling stood,
Whose hour was come;
Untaught of ill, it near'd the tide,
Sunk, as to cradled rest, and died
Like going home.

Follow'd with languid eye anon,
A youth, diseased, and pale, and wan;
And there alone
He gazed upon the leaden stream,
And fear'd to plunge—I heard a scream,
And he was gone.

And then a form in manhood's strength
Came bustling on, till there at length
He saw life's bound;
He shrunk, and raised the bitter prayer
Too late—his shriek of wild despair
The waters drown'd.

Next stood upon that surgeless shore
A being bow'd with many a score,
Of toilsome years.
Earth-bound and sad he left the bank,
Back turn'd his dimming eye, and sank,
Ah! full of fears.

How bitter must thy waters be,
Oh Death! How hard a thing, ah me!
It is to die!
I mused—when to that stream again,
Another child of mortal men
With smiles drew nigh.

"'Tis the last pang," he calmly said—
"To me, O Death! thou hast no dread—
Savior, I come!
Spread but thine arms on yonder shore—
I see!—ye waters, bear me o'er!
There is my home!"

[From the New England Magazine.]

THE MOSS UPON THE STONE.

'T was Summer in the heavens above! 't was Summer on the Earth!
I ranged the forest and beheld its beauty budding forth,
Yet still I wandered on, because my mind was ill at ease,
I left the singing of the birds—the shadow of the trees.

I came unto a barren spot—'t was desolate and wild,
A very fitting place, methought, to harbor misery's child;
There was darkness in the air—a spirit in the wind,
That seemed to harmonize, and soothe the temper of my mind.

I laid me down to slumber upon a flinty stone,
And oh! I cried, how justly this pillow is my own!
But, as I slept, a voice replied, in accents sweet and low,
'In all distress some charm is left to mitigate our wo.'

'There is no state so helpless, but yet is allowed
To catch a gleam of sunshine from the darkening of a cloud.
Nor is that rock, though flinty, where ingratitude doth rest,
Denied a robe of verdure to adorn its flinty breast.'

There came an aged Beggar then, and dreadful 'twas to see
So strong a portraiture of want and abject misery;
His face was pale and careworn, and his beard was overgrown,
But with him was his dog! and 't was *moss upon the stone*.

And then there came a Widow, arrayed in robes of night;
Her youthful spirit had sustained its deepest earthly blight;
But with her was a cherub that answered groan for groan,
The presence of that child! it was *the moss upon the stone*.

Over the death-bed of her sire the pious Daughter stands,
And holds the precious word of God between her trembling hands;
By faith resigned, she listened to his faint and dying moan,—
The hope that he is now on high, sheds *moss upon the stone*.

And now a lovely infant, snatched from its mother's arms,
Is lowered to the sepulchre in all its youthful charms,
Hears she Compassion's tender voice or Pity's silvery tone?
Time's healing hand must gather *moss upon the stone*.

I arose from where I lay, and walking from the spot,
I cried, let not the vision or its moral be forgot;
Let me never grieve nor murmur, though seemingly alone,
But remember Him, whose mercy sheds the *moss upon the stone*.

MISCELLANEOUS.

[From Millengen's Curiosities of Medical Experience, a work now in press.]

MEDICAL POWERS OF MUSIC.

The powerful influence of music on our intellectual faculties, and consequently on our health, has long been ascertained, either in raising the energies of the mind, or producing despondency and melancholy association of ideas. Impressed with its sublime nature the ancients gave it a divine origin. Diodorus tells us that it was a boon bestowed on mankind after the deluge, and owed its discovery to the sound produced by the wind when whistling through the reeds that grew on the banks of the Nile. This science became the early study of philosophers and physicians. Herophilus explained the alterations of the pulse by the various modes and rhythms of music. In the sacred writings we have many instances of its influence in producing an aptitude for divine consolation. The derangement of Saul yielded to the harp of David, and the hand of the Lord came upon Elisha as the minstrel played. In Egypt certain songs were legally ordained in the education of youth, to promote virtue and morality. Polybius assures us that music was required to soften the manners of the Arcadians, whose climate was heavy and impure; while the inhabitants of Cynæthe, who neglected this science, were the most barbarous in Greece. The medical power of harmonious sounds was also fully admitted. We find Pythagoras directing certain mental disorders to be treated by music. Thales, called from Crete to Sparta, cured a disastrous pestilence by its means. Martinus Capella affirms that fevers were thus removed. Xenocrates cured maniacs by melodious sounds, and Aslepiades conquered deafness with a trumpet. In modern times it has been related of a deaf lady that she could only hear while a drum was beating, and a drummer was kept in the house for the purpose of enabling her to converse. Aulus Gellius tells us that a case of sciatica was cured by gentle modulations, and Theophrastus maintains that the bites of serpents and other venomous reptiles can be relieved by similar means. Ancient physicians, who attributed many diseases to the influence of evil spirits, fancied that harmonious sounds drove them away, more especially when accompanied by incantations, and we find in Luther, 'that music is one of the most beautiful and glorious gifts of God, to which Satan is a bitter enemy.'

In more modern times we have several instances of the medical powers of music, and the effect produced by Farinelli on Philip of Spain is well known. This monarch was in such a deplorable state of despondency from ill health, that he refused to be shaved or to appear in public. On the arrival of Farinelli, the Queen was resolved to try the power of music, and a concert was ordered in a room adjoining the King's chamber; Farinelli sang one of his best airs, which so overcame Philip that he desired he might be brought into his presence, when he promised to grant him any reasonable request he might make. The performer, in the most respectful manner, then begged of the King to allow himself to be shaved and attended by his domestics, to which Philip consented. Farinelli continued to sing to him daily until a perfect cure was effected. The story of Tartini is rather curious: in a moment of musical enthusiasm, he fell asleep, when the devil appeared to him playing on the violin, bidding him with a horrible grin to play as well as he did; struck with the vision, the musician awoke, ran to his harpsichord, and produced the splendid sonata which he entitled '*the Devil's*.'

Curious anecdotes are related of the effect of music upon animals, Marville has given the following amusing account of his experiments. 'While a man was playing on a trump-marine, I made my observations on a cat, a dog, a horse, an ass, a hind, some cows, small birds, and a cock and hens, who were in a yard under the window: the cat was not in the least affected; the horse stopped short from time to time, raising his head up now and then as he was feeding on the grass; the dog continued for above an hour seated on his hind legs, looking steadfastly at the player; the ass did not discover the least indication of his being touched, eating his thistles peaceably; the hind lifted up her large wide ears, and seemed very attentive; the cows slept a little, and after gazing at us, went forward; some little birds that were in an aviary, and others on trees and bushes, almost tore their little throats with singing; but the cock who minded only his hens, and the hens who were solely employed in scraping a neighboring dunghill, did not show in any manner that the trump-marine afforded them pleasure.' That dogs have an ear for music cannot be doubted: Steibelt had one which evidently knew one piece of music from the other; and a modern composer, my friend, Mr Nathan, had a pug dog that frisked merrily about the room when a lively piece was played, but when a slow melody was performed, particularly Dussek's Opera 15, he would seat himself down by the piano, and prick up his ears with intense attention until the player came to the forty-eighth bar; as the discord was struck, he would yell most piteously, and with drooping tail seek refuge from the unpleasant sound under the chairs or tables.*

Eastcot relates that a hare left her retreat to listen to some choristers who were singing on the banks of the Mersey, retiring whenever they ceased singing, and re-appearing as they recommenced their strains. Bossuet asserts, that an officer confined in the Bastille drew forth mice and spiders to beguile his solitude with his flute; and a mountebank in Paris had taught rats to dance on the rope in perfect time. Chateaubriand states as a positive fact, that he has seen the rattle-snakes in Upper Canada appeased by a musician; and the concert given in Paris to two elephants in the Jardin des Plantes leaves no doubt in regard to the effect of harmony on the brute creation. Every instrument seemed to operate distinctly as the several modes of the pieces were slow or lively, until the excitement of these intelligent creatures had been carried to such an extent that further experiments were deemed dangerous.

The associations produced by national airs, and illustrated by the effect of the *Ran des Vaches* upon the Swiss, are too well known to be related; and the *mal de pays*, or *nostalgia*, is an affection aggravated by the fond airs of infancy and youth during the sad hours of emigration, when the aching heart lingers after home and early ties of friendship and of love. It is somewhat singular, but this disease is frequent among soldiers in countries where they are forcibly made to march; but is seldom, if ever, observed in the fair sex, who most probably seek for admiration in every clime.

The whims of musical composers have often been most singular; Gluck composed in a garden, quaffing champaign; Sarti, in a dark room; Paesiello, in his bed; Sacchini, with a favorite cat perched upon each shoulder. The extraordinary fancies of Kutswara, composer of the 'Battle of Prague,' are too well known, and led to his melancholy, but unpitied end.

Great as the repute of the most popular musical performers, whether vocal or instrumental, in the present day may be, and enormous as the remuneration may seem, the ancients were more profuse in their generosity to musicians and the factors of musical instruments. Plutarch, in his Life of Isocrates, tells us that he was the son of Theodorus a flute maker, who had realized so large a fortune by his business, that he was able to vie with the richest Athenian citizens in keeping up the chorus for his tribe at festivals and religious ceremonies. Ismenias, the celebrated musician of Thebes, gave three talents, or 581*l.* 5*s.* for a flute. The extravagance of this performer was so great, that Pliny informs us he was indignant at one of his agents for having purchased a valuable emerald for him at Cyprus at too low a price, adding, that by his penurious conduct he had disgraced the gem. The vanity of artists in those days appears to have been similar to the present impudent pretensions of many public favorites. Plutarch relates of this same Ismenias, that being sent for to play at a sacrifice, and having peformed for some time without the appearance of any favorable omen in the victim, his employer snatched the instrument out of his hand, and began to play himself most execrably. However, the happy omen appeared, when the delighted bungler exclaimed that the gods preferred his execution and taste. Ismenias cast upon him a smile of contempt, and replied, 'While I played, the gods were so enchanted that they deferred the omen to hear me the longer; but they were glad to get rid of you upon any terms.' This was nearly as absurd as the boast of Vestria, the Parisian dancer, who, on being complimented on his powers of remaining long in the air, replied, 'that he could figure in the air for half an hour, did he not fear to create jealousy among his comrades.'

Amœbæus the harper, according to Athenæus, used to receive an Attic talent of 193*l.* 15*s.* for each performance. The beautiful Laima, the most celebrated female flute-player, had a temple dedicated to her under the name of Venus Laima. The *Tibicinæ*, or female flute-players, who formed collegiate bodies, were as celebrated for their talent and their charms, as for their licentiousness and extravagance. Their performances were forbidden by the Theodosian code; but with little success; since Procopius informs us that, in the time of Justinian, the sister of the Empress Theodora, who was a renowned amateur *tibicini*, appeared on the stage without any other dress than a slight and transparent scarf.

In the early ages of Christianity, the power of music in adding to religious solemnity was fully appreciated, and many of the fathers and most distinguished prelates cultivated the auxiliary science. St. Gregory expressly sent over Augustine the monk, with some singers, who entered the city of Canterbury singing a litany in the Gregorian chant, which extended the number of the four tones of St. Ambrose to eight. A school for church music was established at Canterbury; and it was also taught in the diocese of Durham and Weremouth. St. Dunstan was a celebrated musician, and was accused of having invented a most wonderful magic harp; it was, perhaps, to prove that the accusation was false, that he took the devil by the nose with a pair of tongs. This ingenious saint is said to be the inventor of organs, one of which he bestowed on the abbey of Malmesbury. It appears, however, that instruments resembling the organ were known as early as 364, and were described in a Greek epigram attributed to Julian the Apostate, in which he says, 'I beheld reeds of a new species, the growth of each other, and a brazen soil, such as are not agitated by winds, but by a blast that rushes from a leathern cavern beneath their roots; while a robust mortal, running with swift fingers over the concordant keys, makes them, as they smoothly dance, emit melodious sounds.'

The influence of music on the fair sex has long been acknowledged, and this advantage has proved fatal to some artists who had recourse to its fascinating powers: Mark Smeaton was involved in the misfortunes of Anne Boleyn; Thomas Abel, who taught harmony to Catharine, met with a similar fate: and David Rizzio was not more fortunate. They were, perhaps, too much impressed with the ideas of Cloten: 'I am advised to give her musick o' mornings; they say it will penetrate.'

It is worthy of remark, that no woman was ever known to excel in musical composition, however brilliant her instrumental execution might have been. The same observation has been made in regard to logical disquisitions. To what are we to attribute this exception?—are we to consider these delightful tormentors as essentially unharmonious and illogical? We leave this important question to phrenologists.

From the Salem Observer.

NIGHT BLOOMING CEREUS.

A mistake seems to be prevalent, that the above flower, whose expansion was mentioned in our last paper, is identical with the century plant supposed to bloom only in an hundred years. Two distinct plants as well as two distinct errors are embraced in this supposition. For the edification of our readers, and to do justice to the merits of each of these fine vegetables, we shall endeavor to point out the difference.

The night-blooming Cereus is a Cactus, to which family belongs the common prickly pear and a large number of very showy flowers, *all having no leaves*, and instead thereof, thick suculent stems, covered with spines, from the midst of which spines, or from the edges of which stems the flowers come forth.

The century plant is an Agave, a small family of plants, furnished *with distinct leaves*, and producing their flowers on long stem or pedunele. The flowers of the night-blooming Cereus and of all the cactuses are generally very large and conspicuous, while those of the Agave are small and insignificant. A plant of the night-blooming Cereus seldom produces more than six to twelve flowers in a season, while one of the century plants produces twelve thousand flowers on a single stem!

The night-blooming Cereus will bloom every year, with proper culture, while the century plant has never flowered in green-houses more than once or twice in the United States,—never in New England,—and a few times in the neighborhood of London.

The night-blooming Cereus is an unsightly, creeping and prickly stemmed plant, of no beauty or interest without its flowers,—while the century plant is a superb specimen of vegetation, with very long and dark green leaves, sometimes beautifully edged with pure silvery white. A single leaf will often measure several yards in length while its flower-stem sometimes rises to the height of forty-feet.

The century plant (*Agave Americana*) in its native regions flowers on the seventh year, and after expending its energies in the production of flowers the main plant dies, leaving a numerous progeny of suckers to spring from the root, each of which on the seventh year produces a similar spike of minute and numerous flowers, of a greenish hue, of no beauty, and remarkable only because so many, and these crowded on the summit of so tall a stem.

The century plant therefore is *not* the night-blooming Cereus, neither is its period of flowering correctly referred to an epoch of an hundred years, and should be called in correct language the great American Aloe.

With equable and constant heat, great room and successive alternations of drought and moisture, the plant might be made to flower in a green house in its regular time, but expense and trouble would be scarcely compensated by the result. One flowered in England in 1835, at Bute House, Old Brompton, whose flower-stem was fifteen feet high.

J. L. R.

Occupation a Cure for Insanity.—A carpenter was admitted as a patient into the asylum at Wakefield. He had previously made several attempts at self-destruction, and was then in a very desponding state. After the diseased action had subsided, great dejection still remained; he was however, placed under the care of the gardener, who was then constructing a kind of grotto or moss-house in the grounds. The contriving of the building offered a scope for his taste and ingenuity, he was consulted on the arrangement of the floor, which was formed of pieces of wood of different kinds, set in various figures. He was furnished with tools, though he was of course, most carefully watched. He took so great an interest in the little building, that the current of his thoughts was changed. All his miseries were forgotten, and his recovery took place at the end of a few months.—He very justly attributed his restoration to the 'moss-house.'

Sir W. C. Ellis on Insanity.

An Old Apple.—There is now in the possession of Mr Daniel Harvey residing in the parish of Exminster, an apple which was grown in St. Sidwell's in the year 1787. It was presented by the father of the possessor to his grandson on his christening in the May following. It was grown in a bottle—the bottle being fastened to the branch, and closely sealed as soon as it was cut. It is now as fresh as ever, and may be seen by any one who will call on Mr D. Harvey.

The Library of the New York Theological Seminary is about being enriched with the library of Dr Van Ess, of Bavaria in Germany. It consists of 13,000 volumes, and has been purchased for about one fifth of its original cost. The Dr was forty years in gathering it.

March of Invention.—Steam Music.—Amongst the numerous inventions which almost daily claim a share of public attention we have to notice that of a *steam organ*, invented and adapted to the 'Tyne' locomotive engine, the property of the Newcastle and Carlisle Railway Company, by the Rev. James Birkett, of Ovingham. As far as we are able to judge, this instrument bears the greatest resemblance to the organ. It consists of eight pipes, tuned to compass, what is termed by musicians, an octave, but without any intervening tone or semitones. This is the first attempt to adapt a musical instrument to the steam-engine capable of producing a tune, and although not so perfect as to admit of all the pleasing variety and combination of sound as the instrument to which we have compared it, there is no doubt but very considerable improvements will be made in this *steam musical instrument* by the inventor, who is a skillful musician as well as an ingenious mechanic. We understand that some important alterations are at present in progress, and intended to be completed previous to the grand opening of the railway on the 18th of June.

The Turk and his Pipe.—The fondness of a Turk for his pipe is quite a passion; morning, noon, and night he scarcely quits it; he sleeps often with it in his mouth and on awakening it occupies his first thoughts. During the fast of the Rhamadun, when for the live-long day he is forbidden by the precepts of his religion to eat, drink, or use any manner of enjoyment, hundreds may be seen just before sunset with their pipes filled, and a burning coal by their side, anxiously watching the disappearance of the sun; and that instant every coal drops on the tobacco, and a heavy protracted draw through the tube proclaims the long-expected and exquisite enjoyment; nor will the Turk break his fast till he has smoked his pipe out.—*Addison's Damascus.*

Anecdote of George III.—In one of the King's excursions, during the hay harvest of 1795, in Weymouth, he passed a field where only one woman was at work. His Majesty asked her where her companions were! The woman answered, they are gone to see the King. 'And why did you not go with them?' rejoined his Majesty. 'Why,' replied the woman, 'the fools that are gone to town will lose a day's work by it, and that is more than I can afford to do. I have five children to work for.' &c. 'Well then,' said His Majesty, putting some money into her hand, 'you may tell your companions who are gone to see the King, that *the King came to see you.*'

We learn from Rome that the Pope has recently ordered to be collected in the fine building erected by Pius VIII., between the Papal printing-office and the fountain of Trevi, the rich collection of engravings belonging to the State, which had hitherto been dispersed. It contains a complete series of the works of the greatest painters, sculptors, and architects, and is to be styled the *Calcografia Camerale*. It is to be open to the public as well as to students, and able engravers are to be engaged to copy such works as have not yet been published.

On Thursday, when the Rev. Dr Brown was engaged exercising the rites of hospitality, entertaining some of his clerical brethren from a distance, the officers, acting under the authority of the City clergy or their agent, entered the Doctor's house, and carried off for sale the articles which had been pointed for the odious and unchristian Annuity impost. They abstracted the clock, but not the mirror, both of which had been pointed. Instead of the latter article, they, in the plenitude of their power and wisdom, carried off a hall-table in its stead. Will the citizens of Edinburgh, in the nineteenth century, submit to this? Will they allow themselves to be so insulted and degraded? Will they bend the knee to such clerical tyranny and exactions? We say, no. No human being will be found so base as to purchase the articles—the articles, too, belonging to a much-esteemed minister of the gospel—about to be exposed to sale.

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